

# THE CONGREGATIONALIST

Boston Thursday 15 February 1900

## THE SEASON'S OPPORTUNITIES

NOW IS THE TIME TO MEDITATE ALL OUR MOST SERIOUS  
CONCERNS OF LIFE ANEW—IF THE MAIN QUESTION IS  
STILL UNSETTLED OR UNATTENDED TO THERE IS NO OTHER  
SO GOOD TIME FOR A DUTY THAT REQUIRES SO MUCH OF  
CONCENTRATION—IF WE HAVE GROWN SLACK IN OUR PRIN-  
CIPLES NOW IS THE TIME TO SET THEM UP AND BE OUR-  
SELVES SET UP IN THEIR COMPANY—IF THE FASCINATIONS  
OF TIME HAVE STOLEN US AWAY FROM THE INVISIBLE  
GOOD NOW IS THE TIME TO SET OUR GAZE MORE STEAD-  
FASTLY ON IT WHEN THE GOOD THAT IS VISIBLE IS FROSTED  
AND HID UNDER SNOWS FROM THE SIGHT—NOW IS THE  
TIME TO BE RATIONAL AND STRONG TO REVISE OUR MIS-  
TAKES SHAKE OFF OUR SELF-INDULGENCES PREPARE OUR  
CHARITIES JUSTIFY OUR FRIENDSHIPS SHED A SACRED IN-  
FLUENCE OVER OUR FAMILIES SET OURSELVES TO THE  
SERVICE OF OUR COUNTRY AND OUR GOD BY WHATEVER  
COST OF SACRIFICE—DOING THIS AS WE MAY IT WILL NOT  
MUCH CONCERN US I THINK IF OUR FLIGHT SHOULD ALSO  
BE IN THE WINTER

From HORACE BUSHNELL'S ESSAY ON WINTER

## The Business Outlook

The feature of the general situation the past week has been the strength of staples, especially those of agriculture. While it is true that weather conditions have not favored a large distribution of merchandise, nevertheless, compared with a year ago, the volume of business is very favorable.

Cotton has shown remarkable strength, although the crop movement has materially enlarged, due to the very active demand from foreign spinners. Manufactured cottons are naturally affected by the strength of the raw product, and there is a very firm demand from jobbers. New England mills are now running to the fullest capacity and Southern manufacturers are extremely busy and will use probably one-sixth of the South's total cotton production this season. Wheat has strengthened some by reports of damage of the Argentine crop by heat. The hide and leather market prices are firmly maintained, though reports of the boot and shoe trade of current business are not so enthusiastic. Fine grades of wool are quiet. In medium grades the business is still urgent, and considerable imported wool has changed hands in our Eastern markets. Trade in woolen goods is very active and predictions are heard on all sides of higher prices in the near future.

Clearing house exchanges are affected this week by the great increase in speculation in Wall Street, which makes comparisons with last year very encouraging. The gains in clearings over years previous to 1899 are in many cases phenomenal. The speculative situation suffered some relapse towards the close of last week, but this reaction was overdue, as previous to that time prices had been rising steadily for about ten days. The unfavorable character of the war news from South Africa undoubtedly helped along the selling movement. It is believed, however, that the bull campaign in Wall Street has not been completed and that stocks are a purchase whenever weak for considerably higher prices. The Boston market has enjoyed some degree of activity lately, but again fell into dullness in sympathy with New York.

## Education

— By the will of Rev. Lucius E. Barnard, who recently died at Galesburg, Ill., at seventy-one, the University of Vermont receives \$5,000 and Auburn (N. Y.) Theological Seminary \$1,000.

— That increasingly useful and important annual gathering known as the Tuskegee Negro Conference will meet this year on Feb. 21 and 22. Representative colored people from most of the Southern states will be present and carry back to thousands of farmers all its helpful influences.

— The annual meeting of the Chautauqua New York Assembly was held at Cleveland recently. The assets of the assembly have increased nearly \$150,000 over the last year. The endowment fund has reached \$50,000 and will soon be largely increased. A bronze statue in memory of the late Lewis Miller will be erected on the assembly grounds. The present officers were re-elected.

— Dr. Philip S. Moxom, who less than a year ago was elected president of the Bible Normal College of Springfield, Mass., has now resigned the office. Rev. David Allen Reed has been chosen as his successor, with Mr. George H. Archibald of Montreal, Que., as vice president and financial secretary, in place of Mr. J. L. Dixon, whose resignation took effect Jan. 1. In tendering his resignation, Dr. Moxom is acting under the advice of his physician.

— Colleges which did not observe the last Thursday of January as the Day of Prayer substituted for it last Sunday in order to be in harmony with the World's Student Federation. Elsewhere we report the day at Amherst, and we learn that at Williams Rev.

H. P. Dewey spoke and there was a special noon prayer meeting in Jesup Hall with general participation. At Smith in the morning the Bible classes met for a special season of prayer. The usual afternoon meeting was addressed by members of the faculty, while the evening service was the most impressive of all, being led by the president of the association for Christian work and many students testifying to the value of the day.

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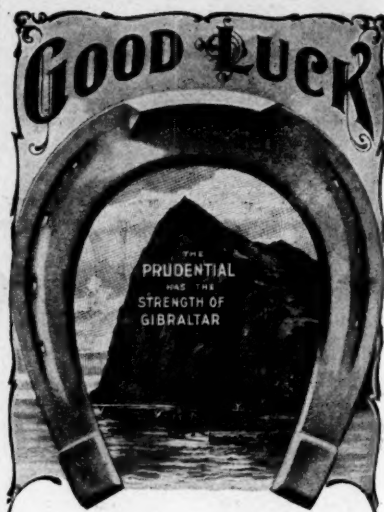
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The Recorder founded 1816: The Congregationalist, 1849

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Volume LXXXV

Boston Thursday 15 February 1900

Number 7

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THE SKATER'S JOYS, by Isaac O. Rankin.

**Still Growing** Our Famine Relief Fund has passed the \$15,000 mark, and every day witnesses additions of several hundred, and in some cases of more than a thousand dollars. We can hardly imagine the gratitude of our overworked missionaries at the front as the cable brings them, from time to time, the record of another thousand pounds at their disposal. Let the tide of benevolence sweep on, brethren and sisters. To have a part in this good work must be the desire of every sympathetic soul.

**The Duty of Beginning** Half the failures in the world come from not trying. If we have anything to do for Christ it will never be done until we get about it. It is well to consider and take counsel, but counsel and consideration are preliminaries to action. It is better to do something, even though not as we would like to have it done, than to spend precious time in thinking about something better which we never do. There is neither accomplishment nor instruction in hesitation, idleness; but upon action follows not only accomplishment, but education.

**Social Redemption Through the Salvation Army** General William Booth of the Salvation Army, in one of the current English magazines, reports on the success of the scheme of relief for the submerged classes which was devised after the publication of his book, *In Darkest England*, several years ago. For the maintenance of this work he has received from the public about \$1,300,000, and he claims that not only have the direct results in saving men and women from lives of idleness and sin to lives of thrift and decency been happy, but its exemplar effect has been even greater, stimulating state and church in England and on the Continent to careful study of the principles underlying the movement and acceptance of them, this indorsement taking form either by starting similar remedial agencies or by subsidizing the Salvation Army and employing it to deal with the submerged classes, which several governments now do. General Booth reports that the army now has 158 shelters and food depots, 121 slum posts with "slum sisters," thirty-seven labor bureaus, sixty labor factories for the unemployed, eleven land colonies, ninety-one rescue homes for women, eleven labor homes for ex-criminals, and several other sorts of institutions calculated to lift up the fallen. The total number of

institutions is 545, employing 2,000 trained officers who labor in forty-five countries of the world. General Booth is confident that over the gates of every one of these institutions there might be written with truth, "No man or woman need starve, or beg, or pauperize, or steal, or commit suicide. If willing to work, apply within. Here there is hope for all." It is gratifying to learn such facts. We are not hearing as much now as we did of the Salvation Army and its work, and we have noted recently in the British religious press a disposition to disparage it. But if General Booth be not over-sanguine, it certainly is holding its own right well in its social labors, even if it should be falling off in its power as an evangelizing force.

### How One Church Did It

As showing the value of organized effort if our churches will follow the proposed plan of the committee of fifteen, we give this illustration. It is of a church without a single wealthy member and composed almost entirely of people in very humble circumstances. Their gifts to the American Board a year ago were \$241. This year the church appointed a missionary committee, and a circular was prepared giving the present plans of the Board. Brief letters were written by the committee to many in the church and the result, with less financial ability in the church than in 1899, was a contribution of \$625. The Sunday school in the same church proposes to give \$100 during the year so that the gain to the Board would be the difference between \$241 and \$725, or 200 per cent. increase. What this church has done other churches can do. It did not wait for the conference committee to wake it up, but acted spontaneously. There will be money enough in the treasury of our six societies if only the churches as a whole will take up earnestly the plan of organized effort proposed by the committee of fifteen.

### "As Much as in All Riches"

The familiar words from the "Alphabet Psalm" made a new impression, as repeated by the great congregation on the Sabbath day. What a singular thing! Nowadays men rejoice a great deal over getting and having riches, even though limited in amount. But here was somebody who actually rejoiced in God's testimonies—whatever they were—"as much as in all riches"! That man's experience of religious faith, as he so frankly states it, was worth having. Is such rejoicing as that attainable, now? If so, how? One secret of it may lie in what the man did—read his three sayings together: "I love thy testimonies; I have kept thy testimonies; I have rejoiced in thy testimonies"! Yes, the experience belongs to the present day. Less than three months ago there died on the banks of the Connecticut a man who could

have repeated every verse of the 119th Psalm truthfully and heartily; to him God's testimonies were wonderful, they were better unto him than thousands of gold or silver; he stuck unto those testimonies, he spoke of them to others and was not ashamed. He did not have "all riches" by any means and his life was one of ceaseless toil and care; yet, living and dying, he was always a gloriously happy man.

### Home Missionaries Take Courage

The decision in the case of Mr. Roberts brought encouragement to the home missionaries in Utah. It is a difficult field which they cultivate and it must often have seemed to them as if the Christian people of the country were only half awake to the danger of Mormon growth and ambition. One of them writes to an Eastern friend: "I think it due that I should write and express our gratitude to the people of the East for the deep interest they have taken in the matter. It was a most patriotic action for them to take and shows that our American civilization is not totally awry. The Christian workers in the Mormon territory feel deeply the sense of gratitude for the movement that became so widespread and exerted such an influence." It is hardly too much to say that the whole hope of progress in the Mormon strongholds depended upon the success of this popular and national rebuke of polygamy. If the American people had condoned the crime of the Utah congressman-elect, all the old Mormon ambitions and refusals of obedience to law would have shown themselves in the light of day.

### A New Step in Federation

The meeting of directors of the six Congregational benevolent societies last week in Hartford, reported on another page, was especially significant in that it disclosed substantial unanimity on all matters discussed. And the business of the societies and the relations between them were discussed with entire frankness. It is remarkable that the National Council of 1892 should have recommended such a conference with a view to ultimate federation of the societies and that no notice was ever taken of this action. Yet it was evident that this neglect was not because of any opposition to the council or its advice. Possibly the societies were never officially notified of what the council requested them to do. If so, it was a serious oversight. For if the meeting of last week had been held seven years ago in the same spirit much dissatisfaction would have been avoided and the efficiency of the benevolent work of the denomination increased. Of course it remains to be seen how much the committee provided for at this meeting will accomplish. But changes of importance were plainly stated as necessary, and re-

sults to be expected both in economy and efficiency were clearly pointed out. The apparent agreement of the large number of representatives of all the societies on these matters should assure the committee to be chosen that it will be expected to advise reforms, that its counsels will be heeded and reasonable recommendations adopted. So far as methods of half a century ago in doing the business of missions still survive they will surely be modernized by men who are successfully administering their private business with methods suited to our own time.

#### A Famous Theologian

Dr. William H. Green, who died last Saturday, was one of the last of the active professors of Old Testament literature in American universities who held the views concerning the authorship and inspiration of the Bible which were generally adopted by evangelical teachers a generation ago. Dr. Green was an able scholar and teacher and a prolific author. His latest volume, reviewed in our columns this week, was issued only a few months since. He maintained the Mosaic authorship of the Pentateuch, the unity of the book of Genesis, the Isaian authorship of the entire book of Isaiah and was a stout and steadfast opponent of many of the positions now generally accepted by Biblical scholars. For the past dozen years he has been oftener cited as an authority by those who held his views than any other teacher. His later works, however, have been rather those of a man with a preconceived theory to defend than of an open-minded scholar. Dr. Green was a graduate of Princeton Theological Seminary and has been connected with it most of his life since 1846. For more than forty years he has been professor of Oriental and Old Testament literature. In 1868 he declined the presidency of Princeton University. He was a member of the Old Testament branch of the American committee for the revision of the Bible. Edinburgh University and Rutgers College conferred on him honorary degrees. He was seventy-five years of age.

#### The Increase of Y. M. C. A. Buildings

In what esteem ought an organization to be held which can point to the erection under its auspices during 1899 of a handsome structure as often as once in ten days? This is what the Young Men's Christian Associations of North America have been doing during the last twelve months. It is a handsome proof, in brick and mortar, of the vitality of the organization. Many of its edifices cost from \$50,000 to \$200,000. Salem's beautiful new building, for instance, is valued at the latter sum. The Washington, D. C., Association bought a \$125,000 building from an athletic club and fitted it up at an additional expense of perhaps \$25,000. Not less than twelve new railroad department buildings have been erected, and it has been a notable year for paying off the debts on plants that had been somewhat heavily burdened with them. The prospect for another year is no less encouraging, handsome structures having been planned for Brockton, Mass., New Haven, Ct., Scranton, Pa., and a number of other places. It is a notable fact, too, that in the last few years no less than seventeen individuals have each given a building to

an association, none of them valued at less than \$10,000 and some costing over \$100,000. These structures are forming an important part of urban property everywhere, and they are worth more to any city or town than the finest hotel or most commodious office building.

#### American Methodism

Until one glances through the annual Methodist Year-book he is likely, unless the information has come to him from some other source, to be unaware of the breadth and variety of Methodist activities. The issue for 1900 is just at hand. It is an unusually interesting document, considering that it belongs to a part of literature which is usually thought to be dry. But the literary touch of the editor, Dr. A. B. Sanford, and the illustrations have illumined and made significant the groups of figures and paragraphs of facts. The succinct *résumé* of each of the quadrennial conferences since their institution, in 1792, is an excellent epitome of Methodist history in this country for the last century. We are impressed, too, with the aggressiveness of the authorities of the church, in their establishment and development of new institutions, like the deaconess movement, the National City Evangelization Union and the Brotherhood of the Methodist Episcopal Church. There is also a broad look over the denominational fence into other fields of reform and Christian endeavor. Indeed, the fifteen pages comprising the department Other Workers bring together much comprehensive and recent information touching the main interdenominational movements that appeal alike to all Christians. Though this publication does not undertake to give the names of Methodist ministers, this table being reserved for the larger volume embodying the minutes of the conferences, we find these imposing general summaries, which state the whole number of ministers as 17,583 and the total of members and probationers as 2,871,949. Clearly Methodism in this country is not a decadent plant.

#### An Important Assemblage

The next great rally of Methodist forces is to be the assembling of the General Conference at the Auditorium in Chicago, May 1. It is four years since this quadrennial convention met at Cleveland, when, it will be remembered, the question of the admission of women received much attention. It was finally referred to the local conferences, which since that time have failed to indorse the proposition for the admission of women to the General Conference, the vote being about three to one against them. At Chicago the question of equal lay representation will be to the fore, and it is quite likely that those who advocate it will be successful. In the Methodist Church propositions of this sort can originate either in the General Conference or in the annual conferences, but ultimately the action of both bodies is necessary in order to secure a change. The Chicago meeting will continue, probably, through most of the month of May, with the leaders of American Methodism, both clerical and lay, in attendance. A matter of business of great importance will be the election of from four to six new bishops, a number larger than is usually chosen.

#### A Veteran English Congregationalist

While Dr. Joseph Parker is better known in this country than Dr. Guinness Rogers, no living Nonconformist has greater influence in England today than Dr. Rogers. Almost fourscore years old, his physical vigor seems little abated, while his eloquence is as fiery, his convictions as positive, his optimism as contagious as though he were under forty. Puritan Nonconformity has had no more vigorous champion than he, through pulpit, platform and press; and the Established Church, so far as it has been identified with restrictions of conscience or ritualism or education, no more influential opponent. He is today the foremost English Congregationalist. Great-hearted toward friend and foe, he is universally respected and generally beloved. On the last Sunday of January he closed his official service with his church in Clapham, London, where he has been pastor for thirty-five years. He has been fifty-four years in the ministry and he will now devote himself to raising the Twentieth Century Fund, the movement for which originated with him. One of the pleasantest experiences of *The Congregationalist's* pilgrims in 1896 was a garden party at Clapham, given by a member of Dr. Rogers's church, at which many of his congregation were present.

#### A World's Conference on Missions

In the year 1800 the greater part of the world was closed against the preaching of the gospel of Christ. In the year 1900 the doors of nearly all nations are opened to the Christian missionary. The most conspicuous distinctive feature of the Christianity of the nineteenth century is its mission to the unevangelized. It is fitting that on the last year of the century a conference should be convened representing all the Protestant missionary organizations in the world.

This conference is to be held in New York city, April 21-May 1. There are 365 of these organizations. Their numbers and strength are mainly among English-speaking peoples. Greater Britain, including the British Isles, Canada and Australasia, has 181; the United States, with two in Hawaii, 103; and the nations of continental Europe eighty-one. Of these Germany and Holland have each twenty-one, and Sweden and Norway united the same number. The contributions to foreign missions from Great Britain and the United States are more than ten times the amount given by all the rest of the world.

The coming meeting will be the third Ecumenical Missionary Conference. The first was in 1878 and the second in 1888. Both these met in London. At the last conference every evangelical denomination in the world having a foreign missionary agency was represented; and over 1,600 delegates were present. It is expected that the delegates to the coming conference may be 3,000, representing nearly every nation on earth.

The arrangements for the meeting are in the hands of a general committee of which Rev. Dr. Judson Smith is chairman, and the work is distributed among some thirty committees. The general survey



of the program, already issued, includes the history and present conditions of many mission fields and the chief problems connected with this world-wide enterprise. Of the eight working days, one is to be devoted to the discussion of woman's work, one to that of students and other young people, and six to principles, methods, new questions and broader relations of missions.

This meeting will help to show our nation the meaning of Christian missions to foreign lands, and to convince the people of their supreme importance. Even now they are vastly underestimated by Christians, while most of those who are not followers of Christ have no idea of what they owe to this work. At the beginning of this century only 15,000,000 people spoke the English language. The number is now 130,000,000, and its use is far more rapidly increasing than any other tongue. Foreign missionaries have created and rehabilitated literatures, but the mother tongue of the most of those doing this work was English, and it has spread widely even among educated men of unevangelized lands. Foreign missionaries have been the pioneers of commerce all over the world. They have represented inventors, producers, builders, and have created wants which these could satisfy. In the paths which they have made with their own feet railroads and telegraphs have followed. The vanguard of progress during all this century has been the missionaries of the cross. Sometimes despised, often ignored by their own fellow-countrymen, they have been and still are leaders in the march of civilization. These aspects of missionary work will probably receive greater attention from the secular press than it has ever before given to this subject. This will be one of the results of this conference.

Yet the supreme purpose of foreign missions has always been to make the nations the disciples of Jesus Christ. The magnitude to which the work has grown and the new possibilities opening before it will make this conference one of the most interesting and important events of modern Christian history. Questions of co-operation between denominations, of self-support, of the message to be given to the heathen world in the light of new knowledge and experience, of the relation of the spiritual to the social, educational, political and humanitarian aspects of the work, and of the responsibility of stewardship will be discussed with a breadth and freshness not possible heretofore.

Therefore the conference is to be anticipated with earnest prayer and with renewed interest in the study of missions. To attend it will be a privilege to be coveted. We expect that it will influence many to see that missions have a wider meaning than the extension of organized Christianity; that it will show to others that their own particular denomination is bearing only a small portion of responsibility for the one work of Christ for mankind, and that it will bring into men's minds with new emphasis the fact that the ambition to rule the world in righteousness is in our time a missionary ambition.

Enjoy preaching while you have the opportunity. We have heard of ministers who used to be tired of their work who never wanted to

preach the gospel so much as now, when age or infirmity makes it impossible.

### Dependencies or Territories

The approaching debate in Congress on the relations which shall exist hereafter between Porto Rico and the Philippines on the one hand and the United States on the other, whether as integral parts of the nation or as dependencies, will be one of the most momentous in the history of the nation. If the decision be, as now seems probable, that our new acquisitions shall be held as dependencies, not as territories free to hope for ultimate statehood, that decision will not be binding until the action of Congress is ratified by the Federal Supreme Court. But it will be important, nevertheless, and not without its influence in shaping the verdict of the court; for the court, raised though it be above the temptations and ambitions of executive and legislative officials, is, nevertheless, subject to "suggestion" by the public will, and is not indifferent to the teachings of history or the leadings of Providence.

Possibly to many who in the main have supported the Administration thus far in its policy since the war with Spain was declared the sharp issue now facing the republic is surprising and unwelcome. It is not surprising to us. In June, 1898, we foresaw inevitable changes in national policy, and said: "If we are about to adjust our political fabric to the new world conditions and to new national duties, may God grant that the men who are responsible for the details of the adjustment be as God-fearing, unselfish," etc. Early in December of the same year we said: "With the new possessions under military rule, and held as appendages, not parts of the Union, it may be possible so to discriminate against their exports, but as a permanent policy it would seem to be impossible with the Federal Constitution as it now is." In the same issue we called attention to the fact that Professor Thayer of the Harvard Law School had just said that one of the first and most imperative duties of the nation was a revision of its Constitution in the light of the new duties the nation was about to perform, and the new principles of government which it was about to administer.

In our issue of the next week we said: "Americans care far more for the basal principles which underlie all successful government than they do for the particular form which that government takes, and they will not be balked in their purpose to give order, prosperity, religious freedom and equality before the law to peoples who know it not. If the written Constitution stands in the way of the work to be done, it will either have to be interpreted broadly or be amended."

The difficulty of prompt amendment being great, the issue we foresaw clearly from the first is to be met—so far as Congress is concerned—by a broad interpretation of the Constitution. Witness the recent argument of Senator Ross of Vermont in the Senate, witness the report of the majority of the Ways and Means Committee of the House just filed in its interpretation of the status of Porto Rico under the Constitution. Whether the Supreme Court by formal decree or the people at the polls with

their ballots will reverse this policy we do not pretend to prophesy. But the fact is that the Executive and the dominant party in the national legislature have decided to be guided by facts and conditions rather than by theories of state or any interpretation of the Constitution which it is affirmed as well as denied has prevailed at times in the past. Each side can quote decisions of the Supreme Court upholding its contention, and each side can cite past acts of the Executive in dealing with territory acquired by treaty supporting its position. Each side also can quote the weighty authority of Daniel Webster in favor of its interpretation. So far as tradition should have weight in this matter we trust it will, but no farther.

It is a crisis that calls for courage and common sense more than anything else and as well a universal determination to assure to the inhabitants of these islands the right to enjoy religious liberty, to stand protected equally with every other man before the law in the enjoyment of personal and property rights, and to have so much of self-government as they are capable of. More than that we cannot offer now unless we care to blunder again as we did after the Civil War in dealing with the mixed population of the South by granting privileges to men, most of whom were, and still are, unable to appreciate or use them.

It will be said of this policy that it is British and not American, that it is imperialism and not republicanism, that it denies rights of representation and affirms rights of taxation. In response to which it is in order to say that democracy today is not to be confounded with republicanism, and that world-wide dissatisfaction with representative government is driving us as well as other nations to look with a degree of favor which would have shocked our fathers and theirs on an extension of the powers of executives and of the few who centralize power. But that power is delegated by Demos.

### Independent Giving Versus Organized Benevolence

On another page appears a letter commenting on a recent editorial in *The Congregationalist*, entitled *The Church as an Almoner*. The criticisms offered in the letter on the Congregational benevolent societies are in many minds. The three things mentioned as demanding adjustment should be openly and fully discussed. We offer some suggestions which may help to clarify the discussion.

The first point in the letter is that secretaries of these societies should have smaller salaries. The gentleman quoted does not set the limit, but would place it lower than \$5,000 or even \$4,000. We believe the highest salaries paid to secretaries of Congregational societies are less than \$4,000. But this amount, in cities where rents and other expenses are much higher than in the country, is not unreasonable; and we believe that those employed by the societies give as generously of their incomes as other contributors. It would be wasteful to employ men to administer organizations distributing several hundred thousand dollars annually whose abilities could not command reasonable salaries elsewhere. If the person referred

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to in the letter is an active and successful business man, it probably costs him more to administer his own gifts than to employ others to do so who have had wide experience in the fields where he seeks to use his money; and it is doubtful if he can follow it to advantage to judge of the results. If he gives to the larger universities, where the greatest aggregate of gifts is being bestowed, as was shown in our editorial, he probably has noted that the salaries of presidents in these institutions are as little to be compared with those of secretaries as the college buildings are with those erected for missionary purposes.

The late Daniel S. Ford employed for several years a clergyman of large ability to administer his charities, and paid him a generous salary. He considered this true economy, and at his death he intrusted the most of his estate to benevolent societies of his denomination. In thus showing his confidence in them he exercised the same business shrewdness by which he had amassed his fortune.

Many men of large wealth contribute to our missionary societies, and it is fair to estimate the expense of administration as coming from them. The gifts of the poor are distributed without additional cost. The washerwoman who gives fifty cents to the American Board adds by just so much to the amount sent into the foreign field. The Prudential Committee spends the most of every Tuesday afternoon considering the business problems of that organization. Several of the members of this committee are men whose time is of great value in their own business. They give their service without compensation; and it is these men who administer, with the same care and forethought which have made their own business successful, the gifts which come into the treasury of the Board. The executive committees of the other societies also receive no salaries. Those who can administer their gifts independently to better advantage in carrying on missions are wise in doing so, but we have known such attempts which apparently cost much and yielded meager results.

We believe that by closer union of our societies methods may be devised which will increase their economy and efficiency. But we are confident that independent efforts of individuals in the churches to do the work of these societies will be wasteful. And we do not believe such givers demand of the officers of these societies sacrifices which they would themselves decline to consider.

The second point in the letter is beyond question. The only qualification to be made is that a loan of even \$10,000 to a church erecting a new meeting house may, under some circumstances, be a wise investment for the denomination.

The third point presents a difficult problem indeed. It is much easier to pronounce a general judgment than to give a wise decision in specific cases. But those who give both counsel and money to home missions do much more to solve the problem than those who give criticism only and withhold money.

The importance of readjustment of our societies weighs heavily on many of those who give most generously and

are most deeply interested in the benevolent work of the churches. Some steps already have been taken to consider plans for readjustment. It would be worse than wasteful to impoverish the societies while the process is going on. The work cannot wait, nor can those who believe in it. It will be far better done if it is continuously and heartily sustained.

### Rejecting Christ Without Actual Intent

If this title seems to involve an impossibility, reflection will justify it. It is a fact that Christ is presented so inevitably and conspicuously that to every one in Christendom some opinion in regard to him, some course regarding him, becomes inevitable. Even neglect to take a definite attitude towards him consciously involves its own contradiction and is taking a definite attitude unconsciously—that of indifference. And among those who go through life without making Christ their guide and his service their occupation, many do so without any intention of belittling his claim upon them, but either postponing reflection on the matter or without realizing the importance of a decision. They drift from day to day without intending to show sympathy for evil rather than good, for irreligion instead of piety, merely neglecting to trouble themselves about the subject. They mistake a kindly feeling toward religion, an admiration for what is noble in character and self sacrificing in conduct, for real religion.

It is true, of course, that there can be no religion which does not involve these elements, but it is equally true that they by themselves do not constitute the whole of religion. Piety is more than mere kindness. It needs to be emphasized that not to accept Christ is practically to reject him, because it produces the same results. It may not be hostile and bitter rejection. It is none the less rejection. It may not be intelligent and purposeful, but it is the same as if it were in the end. Naturally it is better to reject Christ in such a half unconscious fashion than deliberately and with animosity, but it leaves one outside of the fold just the same. Practically it is a decision that it is not worth while to become a Christian, that the claims of the gospel are not of sufficient importance to receive consideration immediately, that the sacrifice of our Lord was not so vital to human welfare and that his redemption is not so precious as to call for attention.

In ordinary life we feel more keenly the smiling, courteous dismissal of one who waves us aside, refusing to pay us any heed, than the criticism of him who disagrees with and condemns us. It may be that the heart of Christ is more sorely grieved by neglect even to listen to his appeal, on the part of those who are well disposed toward all goodness but will not trouble themselves to think seriously enough about their relation to him to apprehend it, than even by the open ill will of avowed enemies. The hostility of the latter at least shows that they are not above paying him some heed, and it does not so strongly discourage effort to show them that they are mistaken. The peril

of rejecting Christ without actual intent is very real in our time. Never before have so many diversified interests of all sorts bewildered the average man. In the days of our grandfathers, when people lived more quietly, when life was simpler, and when religion was relatively more prominent, it was less difficult than now to fix attention on the affairs of the soul. It was less easy to be misled into the belief that to be well disposed toward goodness was to be good. He who points out the real, radical difference, and insists upon it kindly but firmly, does a real service in such a period as that through which we are now passing.

### Current History

#### Porto Rico—a Dependency or a Territory

The reports of the Senate committee on Porto Rico and the House committee on insular affairs will conform to the position taken by the Ways and Means Committee of the House in its majority report respecting Porto Rico and the relation which it has to the United States as territory, geographically, but not constitutionally, within the United States until so placed by Congress. The position of these important committees is, in substance, that the Constitution and laws of the United States do not extend *ex proprio vigore* to territory extending outside of the area comprising the states that are united, and that the power of Congress to govern such territory is unlimited; that the political status and civil rights of the inhabitants of such exterior territory are within the power of Congress subject only to such fundamental limitations in favor of personal and property rights as are expressed in the Constitution because they reflect the nature and spirit of the government and the principles of liberty on which it is founded; that, in the absence of treaty stipulations to the contrary, such a view has uniformly been held by both the political and judicial branches of the government.

Opposition to this theory of relationship between outlying territory and the nation is expressed in the minority report of the Ways and Means Committee, and in the dissenting report of Congressman McCall of Massachusetts, a Republican who refuses to follow the Administration's lead in this matter. The Democratic minority of the Ways and Means Committee contend that it does not matter in what way territory is acquired, it is always to be held under our constitution with the object of finally being admitted into the Union as a state. Congressman McCall dissents from the other Republicans because he deems the new policy unconstitutional and dangerous to republican institutions at home. He deprecates the exercise of despotic power over a people who already have been cursed by despotism, and he deprecates the fact that "our first legislative act should be framed on the theory that freedom does not follow the flag."

Debate on this crucial issue will begin in the House on the 15th, and bids fair to be one of the most important in the history of the nation. Elsewhere we comment on some of the larger aspects of the issue.



**The Philippine Commission**

Judge W. H. Taft, Yale, '78, now judge of the United States sixth judicial district court, with headquarters at Cincinnati, has been nominated by the President of the United States as head of the new commission which is to proceed to the Philippine Islands and administer civil authority for the Executive in this country, to whom Congress unquestionably will leave control of affairs there for some time to come. Judge Taft is a man of high character, broad culture, eminent legal ability and judicial temperament, whose appointment has excited praise from the most bitter of the anti Administration journals. He will be the head of the new commission which it is hoped will assume control of affairs in the Philippines, relieving the military of all duty save enforcing the decrees of the civil commission and subduing belligerent natives. Ex-Governor Roger Wolcott of Massachusetts was asked by the President to take a place on this commission, but felt obliged to decline. That the Administration is aiming for men of such grade is in itself most encouraging. It shows a due regard for the gravity of the task assumed by the nation.

As soon as this new commission arrives and is aware of its problem to some extent, it is understood that General Otis will return to this country on leave of absence, and the military arm in the islands will become subordinate to the civil arm. Correspondents at Manila agree in reporting General Otis as breaking down under the strain of the work which he has borne—much of it detailed work that should have been done by subordinates. To put it in the words of the correspondent of the *New York Evening Post*, "He has lived in a valley and worked with a microscope when his proper place should have been on a hilltop with a spyglass."

**The Senate and the Treaty**

The Senate last week ratified the treaty of The Hague, and now we stand committed to the provisions of that compact. It will be the duty of the President within a few months to name four citizens of this country to serve on the judicial tribunal for the adjudication of international disputes, and already the names of ex-President Cleveland, ex-Secretary of State Olney and Minister Newell, our representative at the court of Holland, are mentioned as possible nominees.

Our adhesion to this treaty has been heralded by some as giving us a moral right not possessed before of proffering mediation between Great Britain and the Dutch republics. Such persons must have overlooked the provision or reservation of the treaty insisted upon by the American commissioners and assented to by the other Powers, namely, that in return for their recognition of our claim to dominate the political happenings of the American continents we in turn would agree not to interfere in the affairs of European nations on the other continents, African and Asiatic.

The opposition to the treaty abrogating the Clayton-Bulwer treaty is fading away as the measure is better understood and the true national policy becomes clearer. Doubtless amendments to the treaty will be offered intended to modify it so that

we shall insist on the right to fortify the canal and have exclusive control of it in time of war. But we do not believe these amendments will or should carry. Opinion in South America and Central America is hearty in its approval of the attitude of the United States as expressed in the new treaty as draughted. British opinion is conciliatory and not disposed to cavil because Great Britain exacts no price save neutrality, and opinion on the continent of Europe is indifferent so long as the neutrality of the canal is assured. But let us claim exclusive control and it is certain that we will arouse intense opposition. We are at too late a day in this century to make any such exclusive claims with reference to a great international highway, and the sooner our Jingo realizes their antiquated provincialism the better for them and the country.

**Boston's Public Schools**

President Eliot of Harvard University, addressing last week a gathering of men and women banded together to better the condition of Boston's public schools, said that the condition of those schools at present was most deplorable, and that because mercenary motives rather than civic and educational ideals were dominant in the Board of Education. No one who has kept watch of the process of deterioration from year to year, or who knows aught of the present system of administration, can doubt the truth of this indictment. Politics and pelf are more influential than pedagogical ideals.

Men and women conscious of this are now before the legislature of Massachusetts asking for the enactment of laws which will take out of the hands of the Board of Education the business of construction of the schoolhouses, wherein lies the greatest chance for plunder of the public treasury and the most temptation to the members of the board. President Eliot would go so far as to call for the creation of a commission to administer the school system of the city just as the metropolitan water or sewer commissions administer those great departments of city life. He holds, and we think justly, that executive appointees of the grade desired and likely to be obtained by this method, who know each other as reputable men of affairs above considerations of party policy or personal gain, would give the city a far more economical and scientific system of public school administration than any board of education elected as the present one is elected possibly could. But the creation of public sentiment in favor of this must take some time. The placing of the business of schoolhouse construction out of the hands of the members of the board is something, however, that can be done soon if pressure in that direction is brought upon the legislators.

**The Barometer of Trade**

It is a tradition well established that the condition of the iron and steel industry of any great manufacturing nation is the best index of the general trade of that country. Iron and steel enter into so many of the fruits of thrift and skill that are the index of prosperity that when the reaction from a period of depression comes, the iron and steel trades first feel the incoming flood. Blessed by Providence with enormous deposits of iron, lime and coal, often in close proxim-

ity, and equipped with labor-saving devices that are the despair of foreign producers and shippers of iron, our iron kings are now capturing the trade of the world. Witness the import and export figures for the past year as contrasted with those at the beginning of this decade:

Exports of iron and steel,	1890	\$27,000,000
Imports " " " "	1899	105,089,845
Imports " " " "	1890	44,544,140
Imports " " " "	1899	15,799,306

**The South African War**

For the third time General Buller's forces have been repulsed in an effort to reach Ladysmith by attacking the Boer entrenchments that intervene on the kopjes between the Tugela River and the beleaguered city. The inability of the British to accomplish their purpose in this instance, as in each of the other attempts, was due not to any lack of courage on the part of their soldiery, but owing entirely to the superior artillery of the Boers and their entrenched positions on high ground. All the other main divisions of the British forces have had minor engagements with the Boers during the past week, and it was supposed at one time that a general movement was on foot which would tend to divert the Boers from protection of Ladysmith and change the scene of operations from Natal to the Orange Free State.

This still seems to be the most reasonable interpretation of the principle underlying and shaping the events of the past week, but no radical change of base of British forces in carrying it out can be reported. General Roberts as yet does not seem to have come to the point where he will order Buller to give up the attempt to relieve Ladysmith, and until he does and until he carries the war into country where the Boers have not had so long time to prepare for the foe, in our opinion, he will simply court disaster after disaster. Strategy and not South African politics should dominate from this time on if Great Britain expects to win.

The new United States consul, Mr. Hay, son of Secretary of State Hay, has arrived at Pretoria and has been received cordially, his *exequatur* being granted without the slightest hesitation on the part of the Boer officials. The passage without debate by the United States Senate last week of a resolution introduced by Senator Allen of Nebraska, which resolution calls upon the United States Government to proffer mediation in the South African war and expresses the sympathy of the United States with the South African republics, was achieved in a way not at all creditable to the vigilance of the senators. It cannot be interpreted as representing the Senate, much less the people of the country. It will be reconsidered and debated.

The debate in the British Parliament and the overwhelming Unionist victory in the by-election at York have strengthened the hands of the ministry considerably during the past week. The Liberal dissensions, the severance of all relations between the Liberal party and the Irish, the vigorous defense of the national course by Mr. Chamberlain, and the large majority for the ministry—the vote standing 220 for to 39 against—in the final vote on the address from the throne have contributed to give the ministry confidence, and made it certain that all need

of summoning a coalition ministry to carry on the war has passed away. The slowness with which good news comes from South Africa is borne with more courage out of London than in it, and the most bitter foe of Great Britain on the Continent is forced to concede that she is enduring reverses with a dignity and fortitude that are beyond praise.

## NOTES

The new United States senator from California, Thomas R. Bard, is a man of affairs, large business interests and high reputation. He is an expansionist and believes in the immediate construction of the Nicaragua Canal.

The funeral of General Lawton in Washington last week was an impressive spectacle, entirely worthy of the dead soldier and the nation in whose service he died. The funeral sermon preached by Pres. M. W. Stryker of Hamilton College, New York, revealed to the people of the capital a master of brilliant eloquence.

The death of the venerable ex-Secretary of the Navy, Richard W. Thompson of Indiana, who sat in the Cabinet of President Hayes, removes a picturesque figure from our national life, his range of acquaintance with public men being wider and longer in point of time, probably, than that of any other man in the country.

Governor Taylor of Kentucky, although refusing to sign the agreement made by representatives of the two parties, which it was hoped would put an end to all likelihood of violence, has ordered the troops out of Frankfort and announced that he will permit the courts to adjudicate on the controversy. Thus it seems now as if violence would not be resorted to in settling the dispute. The Democratic claimants will trust to the state courts to protect them, and Governor Taylor will carry the matter before the Federal courts.

Latest reports from Hawaii indicate that the bubonic plague has been overcome, but only after prodigious labor and expenditure. The splendid way in which the white leaders have given up their business and professional pursuits and set to work fighting this dread pest has been inspiring, but not surprising to those who knew the ancestors of these men, the missionary pioneers from the United States, who redeemed Hawaii from paganism. The House committee on territories reported to the House on the 12th the draft of a constitution for Hawaii, giving it a territorial form of government, concerning which report we shall have more extended comment in subsequent issues.

R. B. Mollneux of Brooklyn, N. Y., was declared guilty of murder in the first degree by a New York jury last week, he being charged with the death of Mrs. K. J. Adams, owing to her taking poison which Mollneux was said to have sent to H. S. Cornish with intent to kill. The prominence of the family of the accused, the gross details of the lives of the principal actors in the tragedy brought out on the witness stand, the length of the legal proceedings and the enormous expense of the trial to the state have made the case a notable one apart from its intrinsic mystery. The verdict is based wholly on circumstantial evidence, and an appeal has been taken to the Court of Appeals, which will be asked to rule on the decisions of Recorder Goff, who has strong points as a prosecutor but obvious defects as a judge.

Since President Harris's advent at Amherst College the members of the faculty have taken to addressing each other as "Mr." instead of "Professor," and the substitution will evidently prevail in college circles generally there, as it already does in some other institutions. This is certainly stripping professorial dignity bare of all but its inherent worth. Its immediate effect upon the country boy who has come to college with large ideas touching

those glorified beings known as professors may be disturbing, but the change is in the direction of democratic simplicity, and may perhaps lessen the disposition now and then observable among college students to call their teachers by their first names or by nicknames.

## In Brief

When a man loves God his neighbors will find it out.

Every day of life's winter is a step nearer the return of spring.

The shorter the day, the greater the blessing of sunshine.

Hymns by Cardinal Newman and Harriet Beecher Stowe were sung at the funeral of General Lawton last week, thus proving again the catholicity of Christian hymnody.

Massachusetts Congregationalists should read and consider the "plain statements" which Secretary Colt is giving in our columns from week to week. They are full of common sense.

Dr. Abbott's discriminating article on missions in the East grows out of his recent trip around the world. Its appearance is timely, in view of the coming Ecumenical Conference in New York.

Prof. Borden P. Bowne of the Methodist theological school connected with Boston University is lecturing at Andover Seminary, and the *Independent* calls attention to the fact that the seminary was founded to combat "Jews, Unitarians and Arminians."

The English papers are full of charges and counter-charges respecting the accuracy of the sights on the rifles used by the British soldiers in South Africa. The matter of accurate sighting is as important for the Christian soldier as for the militant representative of an earthly power.

Rev. John Watson (Ian Maclaren) has received a formal vote of thanks from an American church for his recent trenchant article on *The Mutineer in the Church*. The document expresses astonishment that he should have so accurately described the mutineer in their own church of whom they recently rid themselves.

Bishop Thoburn, head of the Methodist Episcopal missions in India, reviewing the present condition of India's population and the ravages of the famine, not only in India, but in Arabia and on the eastern coast of Africa, says that probably more men are in danger of death by starvation at present than at any other time during this century.

According to a statement in *The Christian* (London), by W. R. Moody, the elder son of Mr. Moody, there was a moment in the last hour of Mr. Moody's life when he thought that perhaps God would work a miracle and restore him to his wonted strength. But the miracle did not come, and his strength slowly waned, his last thought being one of solicitude for his family.

The New York Presbytery, being wiser than some Presbyterian newspapers which have sought to guide and inspire it, has decided, by a vote of seventy-seven to thirty-nine, to adhere to its position, as stated last December, and not to consider further the charges against Professor McGiffert. Herein is a suggestion for those Methodist conferences which are eager to prefer charges of heresy against Prof. H. G. Mitchell of Boston University.

For two successive years the legislature of Massachusetts has discussed a petition to revoke the edict of expulsion against Roger Williams passed in 1635. It has now been discovered that a resolution to that effect was

passed March 31, 1676, the consideration being his effective aid to the colony in King Philip's war. This shows that Massachusetts needs legislators who either know more about her history or are less interested in raising dead issues.

As we understand it, the recently assassinated claimant of the governorship of Kentucky was an infidel and a political boss of the Quay type. Yet his funeral services were as elaborately religious as those of a God-fearing saint could have been. This raises some questions not answered by the statement that all men should be decently interred, and that the Christian ministry should be charitable in the hour of sorrow. Neither is there aught of commendation to be said relative to Senator Blackburn's political harangue at the funeral of Senator Goebel.

Ruskin's funeral was held under moist atmospheric conditions not unusual in the Lake District. The casket was covered with a chaste simple linen pall woven by the women of the Ruskin Linen School in Keswick. The wealth of flowers and memorial wreaths was unexampled, the most notable being that of G. F. Watts, the artist, who wrote of the laurel wreath which he sent, "It comes from our garden, and has been out before only three times—for Tennyson, Leighton and Burne Jones. This time for the last of my friends." Original hymns, by Canon Rawnsley and Rev. Gregory Smith, were sung; otherwise the service was that of the Anglican Church. Prayer for the dead was offered.

In a dispatch sent by President Kruger of the Transvaal to President Steyn of the Free State, on Dec. 2, the following passage occurred, indicating the temper with which the sturdy old Boer faces the outcome. "The Lord has shown that he is with us, as the enemy have to regret the loss of hundreds, while we have only to lament the loss of a few." Mr. Winston Churchill, the noble born English war correspondent, says that in his flight from Pretoria to Durban, escaping from the Boers, he "prayed earnestly and long for help and guidance. My prayer, as it seems to me, was swiftly and wonderfully answered." He promises after the war is over to inform the public just what he means by this.

It seems to be necessary to remind our Presbyterian brethren occasionally that, if American Unitarianism is Congregational, British Unitarianism is Presbyterian. Dr. Martineau, for example, always disliked the Unitarian label. As late as 1892 he wrote: "To the church of my ancestors and of my baptism I still adhere. In it I was ordained by the Presbytery of Dublin and sat in the Synod of Munster, and retaining my approval of the representative as opposed to the hierarchical and the simply Congregational church order, I am, ecclesiastically, a Presbyterian." The historical difference is that a part of the Congregational parishes of New England became Unitarian, but nearly the whole of the then existing Presbyterianism of England did likewise.

When a pastor in the annual report of his stewardship unburdens himself frankly to his people they often get a new and a more sympathetic understanding of the character and variety of his daily labors. This amusing description of pastoral activity in connection with the establishment of a suburban church probably applies to more than one parish:

My experiences in calling would make an interesting journal. Of Jews five times have I received rebukes. In waitings often, in uncertainties often, in perils of housemaids, in perils of butlers, in perils of mistresses, in perils of landlords, in perils from those of my own denomination, in perils from Episcopalians and Baptists. Thrice have I been beaten with the rod of censure. A score of times have I been stoned with impious questionings. Is not my claim to apostleship quite clear?



## Objections to Christian Missions in the East

By Rev. Edward Abbott, D. D.

It is not to be denied that Christian missions in the East encounter considerable and sometimes serious criticism. Instances and illustrations of this are furnished in the experiences of every traveler. I was interested in eliciting some of these criticisms, analyzing them, and ascertaining their weight.

There are, to begin with, such serious and well-weighed considerations as are presented, for example, by Lord Curzon in one of the chapters of his *Problems of the Far East*, though on this point I believe this eminent writer, now the viceroy of India, could easily be answered. Then there are such criticisms of second importance as those presented in the tract, *Money and the Church*, by Mrs. Dukes of Kobe, and in *Tales of the China Coast*, published by Kelley & Walsh of Yokohama, Hong Kong and Singapore. Lastly, there are the current popular criticisms from the mouths of steamship captains, editors of foreign journals, merchants and foreign residents, travelers and correspondents of European and American journals. There is the eminent American lady, for example, who went into a church in an important Japanese city at the hour of the American service, and, finding only some fifty or sixty foreigners there, returned home to report that she had attended service in a Japanese mission church, and there was not one native present. The fact was that the native service had been held two hours before with an attendance of over 300 Christian Japanese.

I took special pains in the course of the several months which we spent in China and Japan to inquire into the details of these criticisms and the foundation that exists for them. I am satisfied that in a large degree they spring from a very slight and superficial knowledge of missions and missionaries, and that to a certain extent they are inspired by personal dislikes of individuals. The bitterness which is sometimes infused into them is owing, I think, to unreasonable prejudice, and it cannot be questioned that an uneasy conscience over the low moral standards and the immoral lives which are exhibited by so many American and European residents in the East has much to do with the throwing of stones at the missionaries.

At the same time, I am of the opinion that there is ground for criticism, and that the missionaries ought to know what these criticisms are and to defeat them by careful attention to the points named. It is well, too, that the organizing and administering boards at home should understand, as perhaps they do in a measure, the feeling in which their work and their workers are regarded in the foreign field. In what I have to say upon this point let it be understood that the missionaries and the missions of no one denomination and of no one missionary organization are referred to, but that the remarks are general and apply to both English and Americans, Presbyterians, Anglicans, Congregationalists, Episcopalians and Methodists, members of the China Inland Mission and of the Christian Alliance Mission, and so on.

There is a great inequality, of course, in the intellectual caliber and the educational outfit of missionaries, and it is probably true that a good deal, perhaps a great deal, of inferior material has been sent out to the foreign field. There is a tendency, possibly, to accept earnestness and enthusiasm without superior mental endowment, and the result is that a great many mediocre men and mediocre women, who would be failures at home, have found their way into the mission fields and are inevitable failures there. The men are not always gentlemen, and the women are not always ladies, in the true sense. There is no field in the world where a higher grade of mental gifts and forces is needed today than in India, China and Japan. The churches at home would far better send fewer missionaries, and stronger and abler missionaries, than to multiply numbers at the expense of capacity. The work is worthy of the very best that the church at home can supply.

Much criticism is passed upon the missionaries for the ease and the comfort of their style of living. They certainly do live in comfort and sometimes in ease. Their houses are often of the first class in a given town, and their surroundings are attractive to the eye and satisfying to the taste. At one point in China they have what may justly be called a "summer resort." In India they flee from the plains to the hill stations in the hot season. In Japan they enjoy their vacations among the mountains. Cheapness of labor enables them to have good and abundant service, and the like cheapness of dress permits a liberality in this item which might not be possible at home.

But why should not these things be so? Is there any reason why a missionary should live in squalor, or why he should be denied the comforts of existence? On the other hand, the conditions of his work, its trials and provocations, his constant contact with the hard and hardening conditions around him involve a tremendous strain upon the nervous system, and he ought to have a home, in every sense of the word, and regular recreation and periodical rest. At the same time, these privileges and indulgences do arouse criticism. They do provoke envy. They do incite some men to say that missionary hardships and missionary toils are no harder than commercial hardships and commercial toils, while the missionary's privileges and easements are greater than the merchant's.

There is doubtless ground for the criticism that the missionaries are often injudicious and unpractical. Some lack that first item of success and influence in life, sound common sense. This charge is not to be made sweepingly, but it does apply in some cases, and in enough cases to lead the wicked to blasphemy. There is a disposition sometimes to obtrude themselves and their work, to intrude where they do not belong, and they raise opposition in this way which might, with a little care, be avoided. For example, a sea captain who spoke to me very bitterly of missionaries seemed to have been embittered by the fact that a party of them,

whom he was taking on a long voyage, took possession, so to speak, of the "social room" soon after the departure of the vessel and, without asking permission, organized a series of daily devotional services, morning, noon and night, with a Bible Class in the afternoon, which drove other passengers out of the room, and imposed an atmosphere and habit upon the whole ship which, however excellent it might be, was an imposition. The captain was remonstrated with by other passengers for allowing it, but he, though he had been entirely ignored in the matter, declined to interfere, saying it might make a bad matter worse; but the effect on his mind was evident, and he has been made an enemy of missionaries for life.

I am afraid that the missionaries are not always as careful with regard to the homely moralities as they ought to be. What we call the "common virtues," of truthfulness, honesty, fidelity to trust, absolute integrity in little things, are sometimes too uncommon, and under conditions where a man's life, quite as much as his lips, tells for the cause he is serving, he cannot be too scrupulous against giving the slightest occasion for criticism on this ground. In the course of a day's business with the custom house in San Francisco, the broker told me the story of an American clergyman who had recently preceded me across the Pacific, and who brought with him two elegant pieces of Oriental handiwork. One was his own, he said, and had been in use for a number of years, and as such was entitled to entry free of duty. The other was entirely new and had been ordered for a friend. That was subject to duty. "Make them both out as mine and in use," said the traveler, "and I will swear them in," and so he did. "And that man," said the broker, contemptuously, "was a missionary."

It is easy to see how one little circumstance like this may damage irretrievably the missionary cause in a given quarter.

There is a constant disposition among a certain class of spectators of missionary work to weigh the visible results, and to compare those results with the outlay which they have cost. This sum in spiritual arithmetic works out very badly often to the cause. The process cannot be helped. It always has been going on. It always will go on. A materialistic world will ask how many conversions in return for how many thousands of dollars. The only answer that can be made to this objection is the answer of silence and of "patient continuance in well-doing." The more closely one looks into the mission fields, as seen in India, China and Japan, the more carefully he studies the underground relations and influences of the truest missionary work, the more sensible does he become of the fact that the results are not to be stated in figures.

Over against such objections as fall under this head one answer is sufficient, and it is such an answer as is contained in a remark made to me by a very eminent United States official in Japan. "When I came to Japan," said this gentleman,

"a few years ago, it was with a conscious prejudice against Christian missions, but after some years of residence I have come to the conviction that Christian missions and Christian missionaries have had more to do with the advance of Japan in the last quarter of a century than all other causes put together."

However, the situation is improving. Prejudice is passing away. There is less now than there was ten years ago. The gulf between the missionary and the foreign resident is narrowing. The two are learning that their interests are really identical. The missionaries are gaining the confidence of the commercial classes. Many of them are justifying their places and their names to the appreciation of the unsympathetic by the manifestation of the very highest qualities of mind and heart and judgment. There are men and women at work in obscure corners of Japan and China and India who are the peers of any that can be named. Their self-abnegation, their concentration of the highest gifts upon a remote and obscure field, their comparative isolation, their fidelity unseen, their steadfastness to the privileges in which they read their duty furnish one of the highest types of devotedness of which history has any record.

### Oliver H. Durrell, Christian Layman

BY H. PORTER SMITH

Can a consistent Christian be a successful business man? Let the life of men like Mr. Durrell nail to the wall any answer short of a square affirmative. The office, the store, the place of trust, the man he buys of, the man he sells to, the church, the city, the state, the Young Men's Christian Association, men in the church and out of it bear testimony.

This man is honored, loved and mourned by the whole city where he was born and lived his fifty-two years of life on earth. He was "known in the gates." Our governor nobly estimated his character. Our legislators honored themselves as well as our religion in making record of his conspicuous Christian character. A sagacious business man, wise in counsel, a true friend, a devoted husband and father—all this; but his crowning glory was a Christ-man. He let no man or set of men, no strenuous times or competition in business take his crown.

Mr. Durrell's life in Cambridge went out on the last day of January, 1900, but its light leaves a radiance behind which will be a perpetual inspiration to all who knew him. Like Brooks and Moody, this large but modest merchant rose far above all denominational inclosures. All may claim him. Dr. McKenzie from his pulpit voiced the sentiment of the entire city that "not more than three men in it could be as greatly missed."

At his funeral men from all walks of life were present. Father Scully came beforehand and prayed by himself over the body of his friend. All the arrangements had been set in order by Mr. Durrell, and the services were impressive in their simplicity. After the singing, reading of the Scriptures and prayers, the entire company, crowding the rooms and halls of the dwelling, joined the pastor in repeating Ps. 23 and the Apostles'

Creed. As he requested, no word of eulogy was spoken. We did not call him a merchant prince in these days of millionaires. He was in truth a princely merchant. His full life should be written to inspire young men of our country as those of Amos Lawrence and Daniel Safford have done. We note here a few things.

He began his life in a store at the age of fourteen years for \$1.50 per week. He ended it at the head of one of the leading wholesale houses in Boston. Care for his mother was his early joy and pride as it continued to be through all his useful life. Wherever he touched men, in business, or society, he witnessed for his Master. He had a kind and gracious spirit yet stood for righteousness unflinchingly. He believed in prayer for a specific object. I remember when fire swept the merchandise from his great establishment, leaving only bare and ruined walls and a heavy safe which sank to the basement. Were the contents of that hot safe destroyed? was the all absorbing question. Much of the future financial standing of the firm rested on its answer. With his partners our friend stood for hours anxiously watching the workmen rescue and open the safe. While he watched he prayed that all might be well. The contents of the safe were found to be intact.

Having been president of the Young Men's Christian Association for five years, Mr. Durrell fully decided that some one else should be chosen. But the need of his guiding hand and helpful brain was felt still. For some days the matter was kept in abeyance, but he continued to feel that he could be as useful in another position. At length one who could question him intimately said, "Have you asked your Heavenly Father about this as you do about other things?" He acknowledged that he had not made it a matter of special prayer. He promised to do so. In a few days the committee received a short note from him accepting the office for another year. These incidents might be multiplied.

He was a generous giver. Besides his legacy of \$5,000 to the association he had given nearly \$25,000 for the new building. His gifts to the church, to individuals, to various charities cannot be numbered, for most of them are known only to the recipients. His neighbors were those whom he could assist, no matter on what street they lived. His was, indeed, a "sweet charity, the plant divinely nursed." He has left a rich legacy, an example of a noble, consistent Christian merchant. He passed away as he lived, with a smile upon his face.

Happy the man who knows  
His master to obey,  
Whose life of care and labor flows  
Where God points out the way.

He rises to his task  
Soon as the word is given,  
Nor waits, nor doth a question ask  
When orders come from heaven.

Nothing he calls his own,  
Nothing he has to say,  
His feet are shod for God alone  
And God alone obey.

To be a Christian is not merely to save one's own soul, but to discharge one's duty to the world; it is to be part of an organism with which we suffer and with which we triumph; it is to be an adherent of a great cause and to prove loyal to a divine leader.—Rev. James Stalker, D. D.

### A White House Reception

BY LILLIAN CAMP WHITTLESSEY

"I just heard a very badly dressed lady say, 'What a privilege it is to attend a presidential reception at the White House!' For my part, I think the affair quite a bore. One really sees so few people of distinction." This from a gentleman from New England, who had made a business trip to Washington tally with the congressional reception.

"I think it charming," said a stately girl from Massachusetts. "To be in this historic house, open and lighted throughout, with the Marine Band playing, and flowers everywhere, is joy enough. But to be greeted by the President, have a smile from Mrs. McKinley and a handshake from six Cabinet ladies, is better still."

Fifteen hundred to two thousand people enter, have their wraps checked, and fall into a line that passes from the vestibule to the blue-room, by way of the private and state dining-rooms, a long corridor, and the red-room. The entire distance is a pathway of flowers and fine tropical plants, with glimpses of the lighted conservatories, that appear not to have been in the least despoiled. The mantels are banks of orchids or rare begonias. The fan-lights over the doors flit their greenery down to mirrors capped with maiden-hair, into which many a sidelong glance is cast by maidens anxious to see what freaks a windy night has played with their hair. Early in the season it was given out that evening dress is the only proper thing at these functions, and now ladies are not seen in bonnets and street gowns, nor men in business suits.

It is all very pretty in the blue-room, with its line of handsome, gracious and sensible women who are the Cabinet ladies of this Administration. Back of them are a favored group asked to be on-lookers, who chat among themselves and smilingly recognize familiar faces in the procession greeting the President and his party and passing on to the last room. There the great cut-glass chandeliers, garlanded with smilax, glow with a hundred electric lights. Diamonds gleam upon the hair and neck of many a lovely woman; trains of mirror velvet, embroidered satin, spangled net, rich lace entangle the feet of the unwary. Here and there a brilliant uniform or a jeweled decoration, lighting up a dress coat, varies the conventional, but monotonous, attire of the men. The handsome, moving throng arranges itself into animated groups that dissolve into other clusters, like bits of bright glass in a kaleidoscope. General Miles, Admiral and Mrs. Dewey, Miss Susan B. Anthony, Mrs. Potter Palmer and others are easily centers of such coteries.

Several possible vice presidents are here—Secretary Root, who is doing so much to retrieve the conduct of the War Department; Senator Spooner, small in stature, but great in intellect and, moreover, coming from a state that wields a large German influence; Senator Depew, whose wit and culture are already brightening society here. His watchwords for the coming campaign are Gold and Glory. His classmate, Mr. Justice Brewer, substitutes the alliteration Peace and Purity.



And there is Mr. Justice McKenna, another small man, alert and keen-eyed, looking like the brother of his grown-up daughters.

Beautiful ladies, who have been queens of the White House in days that are past, look down from their gilded frames—stately Martha Washington, in her mob cap; and gracious Mrs. Hayes, who smilingly says, "cold water," in the name of the W. C. T. U.; captivating Dolly Madison; and Mrs. Harrison, with the honor of the first president-general of the G. A. R. written all over her regal poise. The martial strains of the red-coated band blend all the associations of past and present in the patriotic airs so dear to every American. The President instinctively lifts his hand to the Star-spangled Banner, and out in the chilly vestibule a Negro attendant, with frosty hair, sways in a double shuffle to Dixie.

As eleven o'clock draws near, there is a movement toward the main corridor. The President and Mrs. McKinley, smiling and bowing, cross over to the elevator that has been put in for her use. The guests start for their wraps and carriages, and the two hours' reception is over. Three blocks away, through the still, cold air, can be heard the megaphones in the *porte cochère*, trumpeting numbers to the coachmen outside the gates, and glad enough must men and horses be to have the long waiting on such a bitter night at an end.

### From the Interior

#### Prosperity of the Churches

California Avenue, Dr. D. F. Fox, pastor, received nineteen members Feb. 4. Some came as the result of special services and of a spiritual quickening. Every branch of work is well organized, and every member assigned to some special duty. The South Church has divided its parish into districts, each of which is in charge of a responsible committee of women visitors. The plan of thus becoming personally acquainted with the field is working well. The church has recently adopted in substance the form for the reception of members recommended by the National Council of 1895, and has introduced certain changes in the wording of the Apostles' Creed, as "Holy Spirit" for "Holy Ghost," "living" for "quick," "the Holy Church Universal" for "the Holy Catholic Church," and "the resurrection of the dead" for "the resurrection of the body." The church has never been troubled by controversies of any kind, least of all those of a theological character. This may be due in part to the fact that the essential requirement for admission to its fellowship is "a personal faith in Jesus Christ as Saviour and Lord, and a life consistent therewith," and that its covenant is almost equally simple. "We receive the Scriptures of the Old and New Testament as our rule of faith and practice, and we adopt the creed known in history as the Apostles' Creed as the symbol of our union." Hereafter the names of those persons not associated with the church in active work will be placed on a retired list. They will not be dropped from the roll, but will not be reported as members of the church. When a person applies for a recommendation elsewhere a letter will be granted stating his exact relation to the church.

#### The Wisconsin Plan

In no state have the churches taken deeper interest or been more liberal in home evangelization than in Wisconsin. For several years there has been talk of cutting loose from the National Society and carrying the burdens of the home work alone. In this new departure Dr. G. R. Leavitt of Beloit has been a leader.

As president of the state society he has encouraged and directed its members to such a degree that at the convention in September last in West Superior it was voted unanimously to raise \$18,000 the current year for missionary operations within the state. This amount was apportioned among the 287 churches of the state. This means an addition of nearly \$5,000 to the amount secured last year. On the last Sunday in January each pastor was to present the cause from the pulpit, and during the week, with the leading men and women of his church, canvass the parish for pledges. At the midweek prayer meeting following it was the object of special prayer. The first Sunday in February there was a general exchange of pulpits. Churches almost self-sustaining have been urged to ask no further aid, and those which have not been as generous as it would seem they might be will be reminded of their privilege to have a share in securing the absolute independence of the state from all outside assistance. That the effort to obtain this comparatively large sum will be successful no one who knows the enthusiasm, the wisdom and the persistency of Dr. Leavitt, on whose shoulders its chief responsibility rests, can doubt. The business men of the state are ready to co-operate with the pastors in securing a gift from every church and from every member of the church.

#### University Church and Its New Pastor

Rev. F. E. Dewhurst, for eight years pastor of Plymouth Church, Indianapolis, has begun his work in Chicago. The field is exceedingly attractive to one of scholarly tastes and to a lover of young men. Many of the professors in the University of Chicago and not a few students are regular attendants. A special recognition service is to take place Sunday afternoon, Feb. 11. Mr. Dewhurst was born in Maine in 1835, graduated from Colby University, Waterville, in 1878 and studied theology in the Newton Seminary. His first pastorates were over Baptist churches in Wollaston Heights, Mass., and in Burlington, Vt. In 1892 he succeeded Rev. Oscar McCulloch in the pastorate of Plymouth Church, Indianapolis. Mr. Dewhurst has always taken a deep interest in philosophical studies and in theological problems.

Chicago, Feb. 11.

FRANKLIN.

### A St. Louis Installation

Compton Hill Church is the strongest Congregational organization on the South Side. It was founded in 1882, under Dr. George C. Adams, who was pastor for nearly fourteen years. During his pastorate the present beautiful stone edifice was erected in a fine residential section. Dr. D. M. Flisk, now of Topeka, resigned last summer, and Rev. W. W. Newell of St. Paul was called to succeed him.

The installation council convened Jan. 23, with Dr. W. M. Jones as moderator. Dr. Michael Burnham preached the installation sermon on The Power that Prevails. Other parts were taken by Rev. Messrs. H. S. MacAyeal, J. C. Cromer and Dr. C. H. Patton. During the reception hour Dr. C. H. Patton made a happy address of welcome, to which Mr. Newell briefly responded. All the churches were invited and represented—a characteristic feature of St. Louis fellowship.

Mr. Newell was born at Wappingers Falls on the Hudson in 1868. His father, a Presbyterian, was pastor in Newburyport, Mass., of the American Chapel, Paris, and director of the McAll Mission in the latter city. Mr. Newell studied in Paris and Geneva, and later became telegraph editor on an afternoon daily. But his bent towards Christian work led him to the Bible Institute, Chicago, and while there he had charge of young people's work under Dr. J. H. Barrows. He studied with Dr. Weldner at the Evangelical Lutheran Seminary and took charge of the Grace-land Mission of Ravenswood Congregational Church. Later he served the church at Winthrop, Minn., where he was ordained in Feb-

ruary, 1894. His next pastorate was over Morley Church, Duluth, where he built a church and was installed in July, 1896, the day of dedication. He then went to Bethany Church, St. Paul, where in a year and a half he received seventy-five members. W. M. J.

### A Useful Life

The death on Feb. 5 of Rev. Edward Griffin Porter involves the loss of one of the most versatile, useful and beloved men among us. He was sixty-three years old and died of heart failure, the result of a slight attack of pneumonia. He was the son of Royal L. and Sarah A. Porter. His father was long editor of the *Boston Traveler*. He took the earlier part of his college course at Williams and the later at Harvard, graduating in 1858. The next two years he gave to study at Heidelberg and Berlin. After returning he entered Andover Seminary, graduating in 1864. During part of the Civil War he served the United States Sanitary Commission. His health was too delicate to permit his entering the pastorate, and in 1866 he went abroad again, visiting Palestine, aiding in distributing American supplies to Cretan refugees in Greece, becoming much interested in the Waldenses and



REV. EDWARD G. PORTER

their efforts to establish Protestant churches in Italy, and almost deciding to take charge of an Anglo-Italian church in Venice.

In 1868 Mr. Porter organized the Hancock Church in Lexington and continued its pastor until 1891, when he became pastor *emeritus*. He took no other pastorate but devoted himself to educational, historical and philanthropic service of many kinds. He made a trip around the world, having for a special aim to visit the missions of the American Board and others in company with his friend, Rev. Dr. Daniel Marsh. Always deeply interested in foreign missions, he now associated himself with them more closely, becoming president of the trustees of the American College at Aintab, corresponding with missionaries in the field and making many addresses in behalf of missions.

Mr. Porter was an antiquary and historical scholar of high repute, a member of the Massachusetts Historical Society, the American Antiquarian Society, the American Historical Association, the Colonial Society of Massachusetts, the Bostonian Society and the Prince Society, and was president of the New England Historic Genealogical Society, and secretary of the Winthrop Club. He also was an overseer of Harvard University, a trustee of Wellesley College, and Abbot, Bradford and Lawrence Academies. His volume, *Rambles in Old Boston, New England*, is a standard. Probably no one else equalled him in knowledge of its subject. He also published the volume of *Proceedings of the Lexington Centennial*, a historical sketch of the Battle of Lexington, and many valuable historical articles. He was exceptionally useful and universally beloved. His funeral service was conducted by his friends, Rev. Drs. J. G. Vose, Arthur Little and A. S. Twombly.

## A Vermont Broadside

Consulting State Editors: Sec. C. H. Merrill, St. Johnsbury; Rev. Messrs. J. H. Babbitt, West Brattleboro; H. L. Bailey, Middletown Springs; Evan Thomas, Essex Junction

### Wanted—Tried Pastors

An unusual number of churches are pastorless at present, and while in some cases the request is, "Kindly select some promising young man who will begin with our young people just where Mr. — left off," there are others who appreciate maturity and experience.

### Is Not This Something New

It comes in a private letter from a Vermont minister: "Just home from social gathering of the church. We have frequent church dinners here. Invitations read, 'At eleven o'clock,' and we visit and dine and visit and pay for it and go home before 'chore time.' It works well." Here is a hint for some other country church, the scattered members of which need to realize by more frequent social intercourse what they sing, "Blest be the tie that binds."

### Long Pastorates

A pastor who has tided over one season of depression and discouragement, writing of the good start made this year, says: "I am appreciating more than I ever did before the advantages which come from staying in one place for a term of years. But," he adds, "I am wondering how one finds out when he has stayed long enough." For a man thoroughly equipped and fittingly placed the advantages of a long pastorate far outweigh the stimulus and inspiration of frequent changes. And he is in no condition to judge whether he has "stayed long enough," either when he is unduly elated by success or greatly depressed at seeming failure.

### Consolidating Weak Churches

The question of consolidating feeble churches of different sects is arising in many places. Something may come of the discussions in time, but at present the ministers seem more ready to combine denominational interests than the leading laymen. One pastor writes: "There are some old people, and some not so old, in both churches that would require more than the average amount of divine grace in order to be other than they are." Here, as in many other cases, in despair of the requisite amount of divine grace, they must wait for some dispensation of Providence. But in most of these discussions the end sought is altogether wrong. Where the churches are small and the combination would still be weak, it is not a nondescript "union" church that should be striven for, but a church in frank alliance with some one denomination.

### Middlebury Centennial

The coming centennial celebration for which preparations are maturing will be held the first week in July, so as not to conflict with the exercises at other colleges. In addition to the usual features of Commencement week, the new library, already inclosed, will be dedicated; an educational conference will be held at which the presidents of nearly all the New England Colleges are expected and important papers will be read; the Roman drama, which was presented last winter with great success, will be given; and the oration and

poem on the closing day will be appropriate to a centennial anniversary. The present attendance, 123, is the largest in over thirty years.

B.

### The Pioneer Church\*

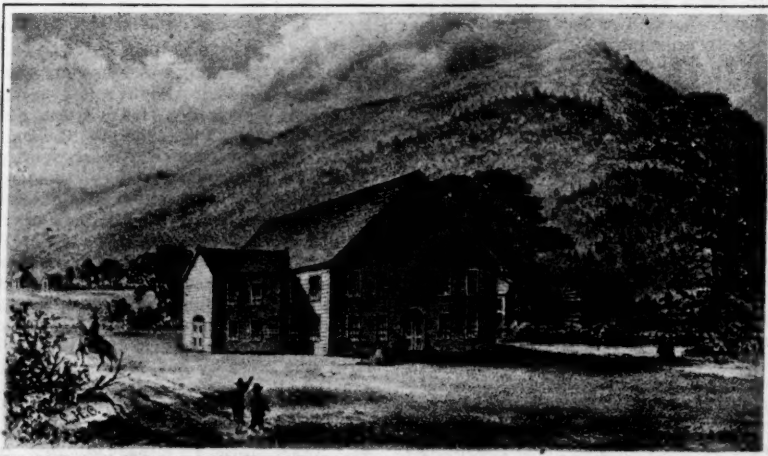
BY REV. CHARLES R. SEYMOUR

The early years of the "Old First" of Bennington were lived in an atmosphere of tragedy. Settlers began to arrive from Massachusetts and Connecticut in 1761, after the close of the French war. No sooner were they fairly established on a foothill of Mt. Anthony, organizing their church and providing for a meeting house, than they were compelled to fight for their homes. New York's claim to land, granted the settlers by Benning Wentworth, Esq., New Hampshire's governor, was indignantly denied and resisted, even unto blood. The entire membership of the church was involved. The leaders of the flock pledged themselves to hold their new domain against any opposition. Rev. Jedediah Dewey, the first pastor, reputed wise and peaceful, though capable of "stern force," was among those indicated as "rioters." They organized a council of safety, held stated meetings at Cata-mont Tavern and bore arms in fear of sudden attack. After ten years the attention of both sides was diverted by the broader interests of the Revolution. Then these Christians, a constantly increasing number, who with rare courage had defended their homes, became equally conspicuous as patriots. Vermont never had a colonial standing, was not organized as an independent commonwealth until 1777 nor admitted into the Union until 1791. Nevertheless the Green Mountain boys showed their mettle, not only at the Battle of Bennington, but throughout the seven years' conflict with England, and earned the enduring gratitude of a nation.

Who were these men whose valor made of a

In adopting the Cambridge Platform they rejected those articles which favor the authority of the state in things religious. They did not even assume the Congregational name. Several churches within a year or two moved northward almost bodily. Deacons abounded. Mr. Dewey in accepting the pastorate was, in reality, following his Westfield church to the north. Of course such a people would take their responsibilities seriously, and it is not surprising that the emphasis laid upon heart piety and personal duty bore immediate fruit. In spite of civil disturbance, a revival developed within three years and another ten years later, both of which yielded large accessions to the church. Again, after a considerable period of "desolation," a spiritual wave swept the community which strengthened the membership and introduced an era of building. The old edifice, famous as the meeting place of patriotic conventions and state assemblies, gave place in 1806 to the present structure, whose interior, ornate for that day, is a copy of St. Martin in the Fields. Revivals strongly marked the first century's progress of the old church, reaching a climax of power in 1831, following the pastorate of Rev. Daniel A. Clark, when 131 members were added at a single communion; and these movements seem to have had a favorable effect on the social life of the community.

Educational interests were never neglected. In the original meeting house the upper story was devoted to a school. Other schools were opened as the need increased and Clio Hall, an academy, was incorporated in 1780. The old church stood for more than sixty years the sole guardian of the religious life of the town and during that time promoted the establishment of four academies, all of which were eventually merged in a graded system. As Bennington from the first played a high part in civil affairs, so also did she distinguish herself as a patron of learning. Her ideas



ORIGINAL MEETING HOUSE, BENNINGTON

mountain range a free state? Their origin and character long ago became objects of research. They were the representatives of churches of the stricter sort. Coming up from the older colonies to plant homes in a wilderness hitherto the tramping ground of soldier and savage, they held as an ulterior object the escape from an environment unfavorable to their principles. They were not believers in the Halfway Covenant nor in the civil control of the church; they sought, therefore, a new field for their separatism.

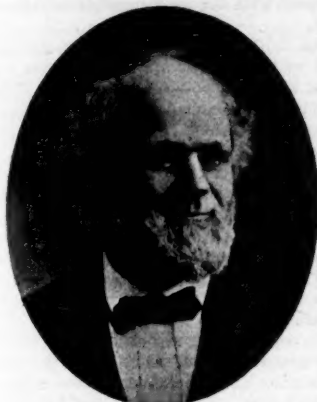
\* The second article in a series of nine on Evolution of the Church in Vermont. The next will be a study of The Long Pastorate, by Rev. Ozora S. Davis, Ph. D.

prevailed on both sides of the range, and found their way into the constitution of '77, under whose provisions grammar schools and academies multiplied and higher institutions arose, the University of Vermont receiving its charter in 1791 and Middlebury College in 1800.

Naturally the church became a home missionary center. The hill was a meeting place for successive immigrations that swarmed up from the south, and many a stalwart church member was sent on to assist in settling the newer regions. Eleazar Harwood, one of the original deacons, removed to Pittsford and there assisted in organizing a church, himself serving as its pastor for twenty years. Rev.



Ithamar Hibbard went from Bennington to Poulitney, taking with him, the records say, "an organized church," and there laid the foundations of Congregationalism. Jeremiah Bingham removed to Cornwall, where he was instrumental in forming a church. West Rutland owes much to Bennington through the ministrations of Rev. Lemuel Haynes of thirty years' continuance, who in his earlier settlement at Manchester came under the influence of Rev. Job Swift, D. D., a famous early pastor of the pioneer church, known at his decease as "the apostle of Vermont." Nor were the sympathies of the Old First confined to the western slopes. The General Convention of Ministers and Churches, established in 1795, and the Domestic Missionary Society in 1807 were in harmony with her theories of development and had her active co-operation.



REV. ISAAC JENNINGS

Few occasions have been fraught with more joy than the centennial of the former, held within her walls five years ago.

This church early accepted the idea of foreign missions. Hiram Bingham became a pioneer missionary to the Sandwich Islands in 1819, laboring there twenty years. A son, Hiram, Jr., went as a missionary to Micronesia, two daughters remaining as teachers at Honolulu. Missions became a favorite theme throughout the state. The American Board has on its rolls more than 150 names of men and women who hailed from Vermont.

In the Bennington of today the various denominations are at work, but the Congregational line is unbroken. The Second Church swarmed in 1836, that of North Bennington in 1868. The Old First, though not called upon to bear the burdens of an earlier time, lives in more than the name. She justly glories in her record, carefully preserved in the Memorials of Rev. Isaac Jennings, of revered memory, whose pastorate extended over a period of thirty four years. Under her new pastor, the twelfth in line, she holds herself in readiness for a work as genuine, if not as crucial, as the famous hill has witnessed.

### Is Religion Declining

BY REV. EZRA H. BYINGTON, D. D.

Thirty-three years ago I was appointed by the Vermont General Convention to gather statistics relative to the Congregational ministers and churches in that state. At that time its Congregational churches numbered 191; now there are 209. Then the membership of these churches was 17,149; now it reaches 21,905. Then the Sunday schools included 17,008; now 20,075. Then the benevolent contributions amounted to \$38,583; now to \$47,231. Then there were 210 Congregational ministers; now there are 204.

It will be seen from these statements that there has been an increase in every item except the last. True, the increase is small, but the population in that state increases very slowly. The rate of increase in the Congregational churches in Vermont for the past

thirty-three years is larger than that of the population.

These facts relate only to one Protestant denomination in that state. But I am satisfied from careful inquiries, made annually on the ground, that the other denominations are holding their own quite as well as the Congregationalists. Taking the state as a whole, and testing the results by the most reliable figures attainable, I am quite sure that the number of Protestant churches in Vermont is a little larger than it was a generation ago; that the membership of Sunday schools, the contributions for the support of public worship and for missionary work, and the number of communicants in the churches are increasing. In all these respects there has been a small yet a real gain since 1866.

I have spent a part of every summer in Vermont for many years. I find that in most places the churches are well sustained. The congregations are quite as large as they used to be. New meeting houses are erected from time to time, and the new buildings are generally better than the old. The ministers whom I meet would compare favorably with the ministers of thirty years ago as preachers and as teachers. I do not often find the marks of declension.

How is it, then, that some observers gain the impression that religion is declining in that state? It may be because the population is adjusting itself to changed conditions. While the total population increases very slowly, that of the cities and larger villages grows quite rapidly. The total village population is much larger than it used to be, while the strictly rural population is smaller. Some of the less attractive neighborhoods are falling behind. There are some abandoned farms. It is quite possible to find decaying churches. They decay because many of the families who used to attend them have gone to other places. There is need of every possible effort to provide religious instruction for these declining communities.

At the same time, it would be a mistake to suppose that religion in the state, as a whole, is declining, or that the pastors and the churches are not enjoying a good degree of prosperity.

### The Pulpit Kaleidoscope

BERLIN yields a pastor to Massachusetts. Rev. J. J. Goodacre was dismissed by council Jan. 24, and closed his labors the following Sunday. He came to this field five years ago, from a course at the Lay College, Revere, Mass., and was ordained here in 1897. During his pastorate the meeting house has been thoroughly repaired and the church centennial observed. He leaves this sturdy, self-supporting church, occupying alone the heights overlooking Montpelier and Barre, in good condition. WEST CHARLESTOWN sends Rev. John P. Marvin to EAST HARDWICK. He was dismissed by council Jan. 17, and began work in his new field Feb. 11. Mr. Marvin came from the Christian Church in Portsmouth, N. H., and during his six years' pastorate at West Charleston has supplied at Morgan and for a part of the time at Holland. While the twenty-seven additions have been offset by an equal number of removals, he leaves the church in many respects stronger than when he came. Both meeting house and parsonage have been greatly improved. MCINDOE FALLS gains a pastor from WILDER. Rev. H. Martin Kellogg has closed his three years' labor at the latter place and begun at the former. Wilder will rely upon Dartmouth professors to supply the pulpit for several months. Rev. S. D. Angel, who closed his labors at Winoski, Jan. 1, will occupy the parsonage until April.

Rev. D. E. Putnam resigns at BAKERSFIELD, to take effect March 1. He accepts a call to Houlton, Me. Mr. Putnam went there from Bangor Seminary two years ago and was ordained there. During his pastorate the meeting house has been thoroughly repaired.

Bakersfield Academy makes this an important point.

At ROXBURY Mr. John R. Henderson closed his labors Feb. 4, and goes West to spend a year upon a ranch, before further study or pastoral work. He came to this field immediately on receiving his degree from Dartmouth College. At BRIDGEWATER, Rev. R. Bruce West will close a fruitful pastorate of three years, Feb. 25, and go to a Presbyterian church in St. Joseph, Mo. He was ordained here, having taken a course at the Moody Training School, Chicago. His wife was Miss Kirkland, one of the missionary workers in the state. Before her marriage she was the successful pastor of the Union Church at North Shrewsbury. Together they have faithfully worked this large parish, supplying most of the time a preaching station in Plymouth, and since the departure of Mr. Hazen last fall going on alternate Sundays to Sherburne. Mrs. West has been especially successful in work with the children. She is fertile in resources for interesting them in the church and in the Christian life, and her short talks to them before the Sunday morning sermon have made them count church-going a pleasure. Both the Roxbury and Bridgewater churches are the only ones in thriving villages and need pastors at once.

C. H. M.

### Among the Churches

ST. ALBANS.—The passing of the Central Vermont Railroad into the hands of the Grand Trunk brought about extensive business changes, which it was feared would affect injuriously the activities and prospects of the church. These fears, happily, have not been realized. The membership is steadily increasing, and the evening congregations are much larger than formerly. Recently the pastor, Rev. J. R. Danforth, formed a pastor's class in the Sunday school. It began with about 20 members and has increased rapidly since. The special services during the Week of Prayer proved rich in blessing.

BAKERSFIELD.—A young ladies' mission band has been formed in the church, which is already doing effective work in awakening an interest in missions, home and foreign. A goodly sum is realized for home expenses from the fortnightly teas of the Ladies' Aid, to which gentlemen are invited.

EAST ARLINGTON has been quickened by the earnest labors of Miss M. A. Brokaw of the state missionary society. Neighboring pastors have also preached on Wednesday evenings for several weeks.

NORTHFIELD has enjoyed a two weeks' series of evangelistic meetings led by Mr. C. L. Everts, field secretary of the New England Evangelistic Association. The results are encouraging.

### Home Missionary Fund

We have been able to change the date of this faithful worker's paper, and we hope the fund will be large enough to cover all upon our list. As yet, however, it has not reached the figure of last year, which was barely enough for the purpose.

During 1899 I was enabled, through the Home Missionary Fund, to "read, learn and inwardly digest" a good deal of the contents of this very excellent paper. It is the only copy that comes to this peninsula in the northern part of Michigan. I have anxiously looked each week to see if the date on the tab is changed to 1901. I cannot possibly pay for it. Much as I desire and need the paper, however, if there is a brother whose needs are greater pass it along and I shall not complain. Wishing you great success in the publication of this excellent weekly.

FEB. 1, 1900.  
Henry Gove Vile, Mishawum.....\$10.00  
Mrs. J. H. Torrey, N. Weymouth..... 3.00  
F. Brookline..... 2.00  
Guilford, Ct..... 2.00  
Miss Julia S. Morrill, Chicago..... 2.00  
Mrs. C. E. Putney, Baldwinville..... 3.00  
A Friend, Bethlehem, Ct..... 5.00  
Miss Annie M. Manning, Littleton Common..... 2.00  
W. C. H..... 2.00  
Friend, Needham..... 2.00

Religion, common sense and experience are all united in one sentence, the author of which is unknown to us: The strongest confidence in the protection and favor of God does not preclude the use of any of the means of self-preservation and defense which his providence has put in our power.—New York Christian Advocate.

## Federation of Benevolent Societies

A Notable Meeting in Hartford to Further This End

The National Council of 1892 recommended "the institution by all the societies of a systematic and constant conference as to their work, by which there would naturally come about closer relations and a better understanding, and ultimately a federation of societies as distinguished from organic union." So far as can be learned, none of the six societies ever took any official notice of this recommendation. The council of 1898 appointed a committee of fifteen, one of its duties being "to suggest such measures looking toward a closer union in the presentation of our common work as may seem expedient." Several local and state bodies of churches since that time have passed resolutions affirming their conviction that some form of federation or consolidation of the societies is advisable in order to promote their economy and efficiency.

Prompted by the opinions thus expressed and by the urgency of the denominational press that the societies should take the initiative, the Home Missionary Society some months ago advised the other societies of its willingness to confer with them whenever in their judgment it should seem advisable. The response was favorable from all, the Sunday School and Publishing Society replying that the need of such a conference was urgent and imperative. The Home Missionary Society then called a meeting of all the executive boards to be held in New York, Feb. 6. To accommodate the three societies whose headquarters are in Boston, the place was changed to Hartford. On that date, at 2 P. M., the meeting was held in Memorial Hall, and the following persons were present:

H. M. S.—W. I. Washburn, J. W. Rice, A. A. Spear, J. D. Kingsbury, John De Pue, J. H. Perry, C. Kenyon, R. T. Hall.

A. M. A.—C. A. Hull, F. M. Brooks, W. H. Ward, L. C. Warner, J. W. Cooper, Elijah Horr, Lewellyn Pratt.

C. B. S.—Messrs. Ward and Warner.

A. B. C. F. M.—C. A. Hopkins, A. H. Plumb, W. W. Jordan, Elijah Horr.

C. E. S.—D. S. Clark, W. R. Campbell, C. H. Beale.

S. S. and P. S.—Willard Scott, H. N. Hoyt, A. E. Dunning.

Col. C. A. Hopkins was chosen chairman and Rev. C. H. Beale secretary. After prayer, by Dr. William Hayes Ward, discussion began at once, and was carried on with great interest for three hours. As it proceeded the substantial agreement of all present as to the need of greater co-operation, economy and efficiency of administration became more and more apparent. Two plans for federation were presented, which helped to give definiteness to the discussion, though neither was adopted. One proposed that each of the five home societies should elect the same board of twenty-five trustees, making one common board for all. The other proposed a confederation of the five societies by creating a federal council of sixteen members as a permanent advisory board, to which all matters of mutual concern might be referred.

Carefully collated statistics were presented, comparing the administration of the H. M. S., A. M. A. and C. B. S. with societies for similar purposes in other denominations. It was shown that of receipts for this work Congregationalists spend on the field 84.3 per cent., Presbyterians 89 per cent., Episcopalians 93 per cent. and Baptists 78 per cent. These figures indicate that the greater the independence of the local churches the greater the cost of administering their charities. But standing by themselves these figures do not tell the whole story. It was noted that Congregationalists have the only Home Missionary Society which has state auxiliaries.

In reporting the discussion names of speakers are not mentioned. Nor is it assumed that all which was said received general assent. But the remarks here summarized were not disputed, and appeared to meet with approval by all present.

It was admitted that the home and foreign work are essentially distinct, though all the societies have the same field for collections. It was, therefore, assumed that the American Board in its administration was a work by itself. The discussion was chiefly directed toward the home societies.

The consolidation of these societies is neither practicable nor desirable. The business of each of them is administering a trust. Some of them have large invested funds, the care and use of which involves a great amount of detail. Much of the work is connected with individual churches and schools, to secure fulfillment of agreements in insuring property, payment of salaries, debts, etc.

There would be no gain in reducing the number of unpaid officials. The value of the benevolent work of the denomination is greatly promoted by enlisting the interest and labors of ministers and business men of influence, whose generosity is stimulated and spiritual life promoted by the responsibilities laid on them.

Greater economy and efficiency of the benevolent work can be secured with present organizations. The societies are over-secretaried, both in numbers and influence. We do not administer the societies in order to support secretaries or treasurers. There ought to be only one head secretary for each society, and he should be held responsible for the administration of its affairs and furnished with as many assistants as are needed. These should be retained as long as they accomplish the work required. But it is generally considered that the officers of our societies hold their positions for life. Sometimes we lack courage to make changes which we know are demanded for the efficiency of the work. Sometimes we do not know how to readjust the business and at the same time do justice to all concerned. Except in the case of the Home Missionary Society, the number and expense of the general officers are determined by annual meetings, and not by executive boards. These meetings are to a large extent in the hands of the secretaries, and often the business is planned and directed by them, the executive committees being expected only to approve and confirm what has already been done.

There are too many auxiliaries and collecting agencies and too many salaried persons soliciting money, and there is too little harmony or system in making appeals. The proportion of collectors among the churches to laborers in mission fields is much too large. One representative of all the societies at the headquarters in each state or district would be sufficient for this purpose. We spend too much in collecting money.

There are questions which have long been pending as to the relations between societies which never can be settled except apart from the secretaries. The division of territory, for example, between the H. M. S. and the A. M. A. ought to have been settled long ago. But it never will be settled by the separate boards, nor by the two boards alone. It ought to be settled by united action. There should be some body to which differences between the societies could be referred. It is a waste of men and money for two societies of the same denomination to be doing the same work in the same field at the same time.

The unanimous recommendation of the National Council concerning annual meetings should receive attention, and not more than

two meetings should be in one year—perhaps one in the East and one in the Interior or West—the home societies and the American Board alternating as to place.

The comparisons made between the societies as to relative cost of administration are sometimes unfair, because of the different methods in which the accounts are kept. A common system of bookkeeping should be adopted by all the societies.

It rests with us to devise some means by which the six societies may work in harmony, and may carry the money intrusted to them to the places where it was meant that it should be spent with the least possible expense midway.

The drift and the substance of the discussion we have endeavored to condense into as brief space as possible. But some time before it was concluded more than one speaker remarked that, even if no further action should be agreed on, the meeting had already more than justified the time and cost because of the better understanding among the directors of all the societies.

After two hours and a half a committee was appointed to formulate the suggestions which had been made, and a recess was taken which was fully occupied in earnest discussion by smaller groups.

On reassembling resolutions were offered by the committee, and these, after further consideration and amendment, were adopted as given below. The meeting then adjourned.

Resolved, That a committee of nine be appointed to advance the common interests of the societies represented in this conference to secure the fullest development of their resources and the utmost economy and efficiency of their administration. And it is recommended that any questions arising between any of the societies be submitted to this committee.

Resolved, That this committee consist of one member appointed by and from the executive committee of each of these societies, together with three additional persons appointed by the six so chosen to serve till July 1, 1901, and that it be referred to the executive committees of the societies whether this plan shall be continued after that date.

Resolved, That the several executive committees of the six societies are hereby requested to appoint the delegates called for by the resolutions just adopted, and that when chosen the representative of the C. H. M. S. call the committee together for organization.

A. E. D.

### "Pauperizing Students"

Free tuition, free room rent, free text books and some spending money are among the inducements regularly and unblushingly held out to young men whose ultimate business in life will be to lead the religious thought and work of the community. To call such misplaced charity "pauperization," as has been done, is to use a term none too strong. It would not be difficult to show that such wholesale distribution of money, or money's worth, has had a positively debilitating effect upon the ministry, and has robbed the profession of much of the independence and manly vigor which it ought by all means to exhibit. In his now famous indictment of theological education—an indictment which, we are convinced, will ultimately be seen to have been one of the most notable of recent educational steps—President Hyde of Bowdoin College laid his finger upon this as one of the most unsound spots in the whole structure, and a condition the continuance of which makes impossible a theological education adapted to the needs of the modern world.—*New York Evening Post.*



## THE HOME

## The Man With the Hoe

Messrs. T. B. Aldrich and E. C. Stedman, acting as judges, have awarded to J. V. Cheney of Chicago the \$400 prize offered through the New York Sun for the best poem replying to Edwin Markham's *Man With the Hoe*. Here are Mr. Cheney's verses:

Nature reads not our labels, "great" and "small,"  
Accepts she one and all

Who, striving, win and hold the vacant place;  
All are of royal race.

Him, there, rough-cast, with rigid arm and limb,  
The Mother molded him,

Of his rude realm ruler and demigod,  
Lord of the rock and clod.

With Nature is no "better" and no "worse,"  
On this bared head no curse.

Humbled it is and bowed; so is he crowned  
Whose kingdom is the ground.

Diverse the burdens on the one stern road  
Where bears each back its load;

Varied the toll, but neither high nor low,  
With pen or sword or hoe,

He that has put out strength, lo, he is strong;  
Of him with spade or song

Nature but questions, "This one, shall he stay?"  
She answers "Yea" or "Nay."

"Well, ill, he digs, he sings," and he bides on,  
Or shudders, and is gone.

Strength shall he have, the toiler, strength and  
grace,

So fitted to his place

As he leaned, there, an oak where sea winds blow,  
Our brother with the hoe.

No blot, no monster, no unsightly thing,  
The soil's long-lined kinsman;

His changeless realm, he knows it and commands;  
Erect enough he stands,

Tall as his toll. Nor does he bow unblest;  
Labor he has, and rest.

Need was, need is, and need will ever be  
For him and such as he;

Cast for the gap, with gnarled arm and limb,  
The Mother molded him,

Long wrought, and molded him with mother's care,  
Before she set him there.

And aye she gives him, mindful of her own,  
Peace of the plant, the stone;

Yea, since above his work he may not rise,  
She makes the field his skies;

See! she that bore him, and metes out the lot,  
He serves her. Vex him not

To scorn the rock whence he was hewn, the pit  
And what was dug from it;

Lest he no more in native virtue stand,  
The earth-sword in his hand,

But follow sorry phantoms to and fro,  
And let a kingdom go.

Children as  
investments

Dearly as young mothers may love their babies, and eagerly though they may welcome the care and confinement incident upon bringing up a family of children, there are moments—wearied, discouraged moments—when they long for more freedom, if only in order to do and to be more for the sake of husband and children. In a talk with one of our wisest writers on home topics the conversation turned upon the deprivations of young mothers. We spoke sympathetically of one and another who chafe now and then because they are tied to tedious household tasks, shut out from society, unable to entertain, to go about with their husbands, or to keep pace with the man's intellectual life. "I always want to tell them," said this motherly woman of ripe years and experience, "to look at home

and children as investments." The husband and father is, as a matter of course, investing all his strength and time and capital in his business. He works and waits patiently, uncomplainingly, in hope of future recompense and leisure to be shared with his dear ones. So the thought of the future, when her children shall prove themselves worthy of her love and care, when they shall be companions and comforts to their parents, may sustain a mother through present weary days. Many a mother and grandmother can testify that their boys and girls have turned out to be the best investments life could offer.

Dealing Honorably With  
Invited Speakers

BY KATE UPSON CLARK

In these days of multiform activities among women, it is not strange that neglects and blunders sometimes occur. A certain class of these, however, are almost inexcusable, and yet they are not infrequent. They relate to the care of outside speakers at our different meetings.

Every "missionary" and "maternal" and other auxiliary church society has to hold its annual meeting in these days, and such gatherings are considered incomplete unless some more or less distinguished outsider is invited to come and speak on the great occasion. In the excitement, unless an efficient committee is appointed for the purpose, these guests are not always properly looked after.

In one case a widow of high literary and social standing, but dependent upon her own exertions for daily bread, made a missionary address amid delighted plaudits. But she was left to pay her own expenses to and from the meeting, which was in a city far distant from her home. As these expenses amounted to nearly \$12, while her valuable time and strength were all the contribution that she could well afford to make, it may be seen that the society was hardly thoughtful or just. If it could not afford to pay this distinguished woman's expenses, it should have been contented with some less costly "attraction." There is a culpable vanity in societies, as well as in individuals.

A flagrant abuse in this line happened only a short time ago in a certain Western community. One of the best known and most beloved speakers and writers in America was invited to address the Young Women's Missionary Association of a rich and famous church about twenty-five miles from her home. The meeting was to begin at half-past one.

"This," writes the martyr-victim, "was too early for luncheon at home, and I thought I might get a cup of coffee and a bit of bread and butter at the lunch hour there. But when I arrived not a mortal did I see whom I knew, there was no eating place near by, and nobody asked whether I had been fed or not. I sat by the door waiting hungrily, but the hour for the meeting drew nigh and the officers swept in and occupied the platform. Mrs. D., the wife of the distinguished pastor of the church in which the meeting was held, and whom I knew fairly well, gave me a half bow in passing. Without so much as 'by your leave,' the meeting began with, 'As Mrs. L., who was to give

the greeting of the X. Branch, is absent, will Miss S., if she is present, give it?'

"I rose and said a few words, excusing myself from a lengthy message, because I was to occupy time later on. At about three o'clock came the young people's hour, which was taken up mostly by reports. By a few minutes after four there was not a young lady in the house. At a little after five I was asked to give my twenty-minute paper to young women! I addressed it to their mothers and aunts as well as I could, skipped half of it, shook hands with a woman on the stage in passing, and left the church. It was a dark winter's day. When I reached the junction eating house, about half-past six, I sat down in the station to a plate of soup, and got home about half-past eight, without having had a word with a single member of the society that had begged me to come and give a paper.

"But it was a good lesson for me. As I was then president of our own branch, I learned always to take special pains at a meeting, to hunt up the speakers early, to see that they were cared for and that they had at least a word of recognition for their services."

Let us all take a lesson also from this long-suffering sister's experience.

## Susanne and Mr. Jim

(A CHILDREN'S STORY)

BY FRANCES J. DELANO

Mr. Jim lived alone in a great house that stood by itself in the bend of the road. It was a gloomy place and there were many strange stories told about the dilapidated building. Mr. Jim himself was old and poor, so Susanne's heart went out to him as it did to all the old and afflicted in the village. She had never spoken to Mr. Jim and he did not so much as know of her existence, but trifles like these made no difference to Susanne's friendly feelings. She prayed for him every night and always for the same thing. Her aunt had once said that if Mr. Jim would open one of his blinds once in a while, and let in a little light, things would look different to him; and since then Susanne had come to believe that all good things would come to the old man if only he would let the sun into his house. So she always ended her prayers with the request that Mr. Jim might be made to open a blind. In the morning on her way to school she never failed to look Mr. Jim's house carefully over to see if a blind were opened.

The day before Washington's Birthday Susanne's teacher announced to the scholars that they would celebrate the day by having a flag-raising. She gave each of them two tiny flags and told them that they might invite one guest apiece. Susanne was jubilant. She made up her mind at once to invite grandfather. When she reached home she found that grandfather had an engagement in the village which could not be postponed. Susanne was disappointed but not discouraged.

"I'll er vite Mr. Jim," she said; "perhaps he's never seen a flag-raising. Do you 'spose the bears would break right through the blinds if I was to just go into the yard and knock on Mr. Jim's door?" she asked, anxiously.

"Bears!" exclaimed grandfather, "Mr.

Jim doesn't keep bears in his house. What put such a notion into your head?"

"They say he does," said Susanne, "and the children always run when they go a-past. How'd they like it if everybody was to go running a-past their house, and s'posen," here Susanne sat up straight and looked earnestly into grandfather's face, as if the supposition were almost too grave to be thought of, "s'posen everybody was to run a-past your house, grandfather?"

The old man put his hand on Susanne's soft hair.

"Once," said Susanne, after a long pause, "when I was going by I heard a scratching. I ran that time," here the child glanced up quickly to see what effect that astonishing statement might have upon her listener.

Grandfather tried to convince Susanne that Mr. Jim could not keep bears in his house, and he comforted her not a little when he told her that even if he did he would be sure to keep the kind that slept all winter, so she need have no fears.

"Well!" said the child, quite decidedly, "I'm going to ervite him because he's old like you, grandfather, but he doesn't look like you," here she scanned grandfather's face quite critically. "Mr. Jim has only one eye and he bends way over and looks at the ground when he walks. Perhaps he doesn't know what color the sky is," she said, sadly. "I wish he didn't have to live all alone. If he'd only open a blind perhaps somebody would live with him, and he wouldn't have the rheumatism either. I guess the children wouldn't run a-past then, because they'd know there wasn't bears there. You don't have the rheumatism, do you, grandfather? Anyway, you'll never have to live alone, because I shall always live with you," here Susanne, with a sigh of blissful content, settled back with her head on grandfather's shoulder and gave herself up to happy dreams.

The next morning she started for Mr. Jim's house. She lingered about the gateway quite a while, hoping to see Mr. Jim emerge from the back door, but, giving up the hope at last, she tiptoed across the yard, and presently Mr. Jim heard a soft little knock. He shuffled across the kitchen floor and opened the door just the width of his poor old withered face.

Susanne did not look at him. She was trying to peer past him into the dim entry. "I've come," she said, holding up the flag somewhere in the direction of Mr. Jim's nose, "to ervite you to the flag-raising. It's to be at the schoolhouse, and grandfather can't go, so I ervite you. I've known you for lots er years."

Here Susanne withdrew her eyes from the entry and lifted them to Mr. Jim's face. If, out of the winter's sky, there had come tumbling singing birds and spring blossoms innumerable he could scarcely have been more surprised.

"Eh!" exclaimed the bewildered old man, "eh!" and he opened the door wide. "Walk in," he said, and he tried to make a little bow.

Susanne was a polite little girl, but to enter Mr. Jim's house was a feat she had never dreamed of attempting. She put one foot on the threshold, then she hesitated and lifted two dark, dilated eyes to the old man's face.

"Eh!" said Mr. Jim, "come right into

the settin'-room," and he reached round and threw open another door. The fear of what might come out of that open door was more than Susanne could bear. She grasped Mr. Jim's hand and tried to hide her face in the folds of his coat.

In all his lonely life Mr. Jim had never felt the touch of a soft little hand like Susanne's, nor had any little child ever before come to him for comfort.

"What is it, little un?" he asked. "Nothing's going to hurt ye. There, now! set right here, and ye'll see nothing's going to hurt ye."

Susanne sat down on one of the kitchen chairs, but she dared not let go Mr. Jim's hand or take her eyes off the sitting room door. "It's bears," she said, at length; "grandfather said you didn't keep any and they'd be asleep anyway, but I don't like to get so close to 'em."

Mr. Jim let his one good eye rest upon Susanne just a second or two, then, carefully shutting the sitting-room door, he sat down and tried to find out about the bears.

"So ye come to invite me to the flag-raising, bears or no bears, eh!" gasped Mr. Jim, finding it hard to believe that there was so much disinterested kindness in any human being and feeling all at once a desire to keep the confidence of this little creature who seemed to trust him.

"Can you go?" asked Susanne, eagerly.

Mr. Jim leaned his head on his hand a moment. "Little un," he said at length, "I ain't much for getherings, but if you'd keep holt of my hand now and go round through these rooms with me and see for yourself that there's no bears, I'd go to the flag-raisin' with you. I c'n promise ye beforehand that there's nary a bear here."

Susanne drew a quick breath and tightened her hold on Mr. Jim's hand. "S'posen I was to hear a scratching?" she said, darting an inquiring glance at her new friend.

"Might be dead limbs out there rubbing, that's all," said Mr. Jim.

Susanne looked about the room, then she timidly suggested that a blind be opened so it wouldn't seem so much like bears. Mr. Jim explained that he kept them tied so they wouldn't slam, but he forced one open, and then lighted a lamp so Susanne could see into the closets, and together they traveled over the great house.

The old man seemed to have a great deal of business to attend to after Susanne had gone, but he kept his appointment at the schoolhouse, and when the exercises were over he thanked Susanne with a funny little bow and hurried away home.

A half hour later Susanne followed with the children. They had rounded the last curve in the road leading to Mr. Jim's house when Susanne suddenly came to a standstill in the middle of the road. There, before her astonished eyes, was the old familiar place all aglow with the red fire from the setting sun.

The children stood beside Susanne and gazed at the house.

"By Jiminy!" exclaimed Tom, under his breath.

"What's up?" asked Jim, eagerly.

"Guess old Jim Mitford's going to put on a coat er paint."

"Do you s'pose he is?" gasped Mary.

"More'n likely he's taken the blinds off for fun," said Tom, sarcastically.

"Didn't know's folks painted in mid-winter," said Jim, returning Tom's sarcasm.

Susanne was silent. There was a light in her happy eyes which the children could not have understood had they noticed it. She had asked in her prayers that Mr. Jim might be made to open one blind, and here was every blind off, even to the little one in the peak, and the house ablaze with the western sun as if all the windows of heaven were opened pouring out the blessed light on purpose for Mr. Jim.

### Ruskin's Bible Drill

Religious teaching in the home and Bible drill at the mother's knee are rare in our day. The modern parent would hardly find time to hear her son read the Bible through about once a year, as did John Ruskin's mother. Yet how well the time was spent and with what lasting effects we may judge from this beautiful quotation from Ruskin's *Præterita*:

I have next, with deeper gratitude, to chronicle what I owed to my mother for the resolutely consistent lessons which so exercised me in the Scriptures as to make every word of them familiar to my ear in habitual music, yet in that familiarity revered, as transcending all thought and ordaining all conduct.

This she effected, not by her own sayings or personal authority, but simply by compelling me to read the book thoroughly for myself. As soon as I was able to read with fluency, she began a course of Bible work with me, which never ceased till I went to Oxford. She read alternate verses with me, watching at first every intonation of my voice and correcting the false ones, till she made me understand the verse, if within my reach, rightly and energetically. It might be beyond me altogether; that she did not care about; but she made sure that as soon as I got hold of it at all I should get hold of it by the right end.

In this way she began with the first verse of Genesis and went straight through to the last verse of the Apocalypse—hard names, numbers, Levitical law and all—and began again at Genesis the next day. If a name was hard, the better the exercise in pronunciation; if a chapter was tiresome, the better lesson in patience; if loathsome, the better lesson in faith that there was some use in its being so outspoken.

After our chapters (from two to three a day, according to their length, the first thing after breakfast, and no interruption from servants allowed, none from visitors, who either joined in the reading or had to stay upstairs, and none from any visitings or excursions, except real traveling) I had to learn a few verses by heart, or repeat, to make sure I had not lost, something of what was already known. And, with the chapters thus gradually possessed from the first word to the last, I had to learn the whole body of the fine old Scottish paraphrases, which are good, melodious and forceful verse, and to which, together with the Bible itself, I owe the first cultivation of my ear in sound.



## Closet and Altar

*Choose ye this day whom ye will serve.  
... but as for me and my house we will  
serve the Lord.*

It must never be supposed that the beautiful words and condescending acts of Christ were just for Peter, James and John and their companions. John is not the only beloved disciple who is encouraged to lean upon the bosom of his Lord. His love for the family in Bethany is not a singular love with which other families have nothing to do. It is a specimen of his love, rather, intended to make glad ten thousand other families.—*George Bowen.*

God made mothers before he made ministers, and I defy any minister to do any wide converting work in his parish if the homes and the households are nurseries of utter worldliness.—*Theodore L. Cuyler.*

I enjoy acknowledging God at our meals very much. I never before realized so constantly his good hand in temporal blessings as since we commenced this exercise. Before the first attempt, the trial became greater and greater every hour. After commencing, it gradually lessened from meal to meal, till now I feel that the privilege far overbalances the trial.—*Mary Lyon.*

Dear Friend, whose presence in the house,  
Whose gracious word benign,  
Could once at Cana's wedding feast  
Turn water into wine,  
Come visit us, and when dull work  
Grows weary, line on line,  
Revive our souls and make us see  
Life's water glow as wine.

The social talk, the evening fire,  
The homely household shrine,  
Shall glow with angels' visits when  
The Lord pours out the wine.  
For when self-seeking turns to love  
Which knows not mine and thine,  
The miracle again is wrought  
And water changed to wine.

—*James Freeman Clark.*

Parents must show piety at home; that is, they must give good example and reverend deportment in the face of their children. . . . All significations of love and tenderness, care and watchfulness must be expressed toward children that they may look upon their parents as their friends and patrons, their defense and sanctuary, their treasure and their guide.—*Jeremy Taylor.*

O Thou who testest the solitary in families and hast consecrated our homes by thy presence, look upon us in mercy and hear our prayer for all whom thou hast given us. Care for our children with a Father's love and knowledge better than our own. Guide our thoughts that we may find and teach thy truth. Help us to be just and merciful, slow to anger and full of loving help, as thou hast ever been to us, thy children. May our unworldly lives help our children to live above the world. May our happy cheerfulness convince them of the joy of Christian service. And may no word or deed of ours put an occasion of stumbling in their way. Bless thou our labors. Provide food sufficient for us and all other needed gifts for earthly days. And keep us and our beloved in thy presence evermore. Amen.

## Tangles

### 15. TRANSPOSITION

Two ONE are discussing their different lines:  
The one man does landscapes, the other does signs.  
The latter is proud of exactness and care:  
"I do me all them signs that you see over there;  
Some inside work, too, such as laybills for doors,  
And boxes for TWO, or grocery stores.  
Whatever I do never needs to be fixed up,  
Exceptin', of course, when the spellin' gits mixed up."

The artist admits that he oftentimes THREE  
Some bit that is not what he thinks it should be,  
Nor does he know quite all that FOUR to his art,  
Whereas the sign painter has his all by heart.  
Both look at a sketch of some evergreen trees—  
A cluster of SIXES, or FIVES, if you please—  
"I can't do sich work," the wise head gives a shake,  
"But I've painted more boards than the whole bunch  
would make!"

M. C. S.

### 16. NUMERICAL

5	10	21	18	14
3	20	15	8	24
17	22	23	12	2
19	4	11	9	16
6	7	1	25	13

Reading across: 1. Relative quantity. 2. To run away undutifully. 3. Those which Shakespeare says are "soft, mild, pitiful and flexible." 4. Interwoven with variegations. 5. A strap of leather.

When the words have been correctly guessed, the twenty-five letters will be found to spell a Christmas benediction quoted from St. Luke.

F. L. S.

### 17. ANAGRAM

IS SOUR SENSE? It may be it is,  
But TOTAL is better, I'm sure,  
Than rattle-brained nonsense and sham,  
For which there is no earthly cure.

T. H.

### 18. CHANGES

(By changing one letter in the word corresponding to the first definition, the word answering to the second definition will appear.)

1. Change a cold country to a hot country.  
2. Of great extent to high priced. 3. A courier to a worker in clay. 4. The subject of discourse to one eminently skilled. 5. To smooth over to a large dish. 6. Public to agreeable to reason. 7. A storeroom to trifling. 8. Undeserved favor to part of a harness. 9. A part of anything to the act of drawing. 10. The coast to a large quantity.

EVA HAMILTON.

### ANSWERS

10. One, two, three, four. (Won, tooth, reef, ore.)  
11. China, Nepal, Tunis, Spain, Chile, Persia, Siam, Peru; Paris, Kiel, Abo, Gera, Trani, Caen, Lodi, Jaen, Ayr, Rome, Reus; Omega, Don.  
12. Trip-let.  
13. 1. O(h)rd. 2. Rest. 3. Pause. 4. Tie. 5. Base. 6. Step. 7. Slur. 8. Flat. 9. Sharp. 10. Staff. 11. Scale. 12. Sign. 13. Time. 14. Stem. 15. Slide. 16. Swell. 17. Natural. 18. Dot. 19. Bar. 20. Note. 21. Brace. 22. Beat (best). 23. Point. 24. Tonic. 25. Major. 26. Minor. 27. Signature. 28. Key.  
14. Superficialness.

Among solvers of recent tangles were: W. W. Mudge, Oakland, Cal., 6, 7, 8, 9; J. H. Strong, Auburndale, Mass., 1, 2, 3, 4; An Old Fellow, Winchester, Mass., 5, 6, 7, 8, 9; F. E. Knopf, Michigan City, Ind., 5, 6, 8, 9; A. R. Gurney, Middleboro, Mass., 4; Susan F. Paine, Central Village, Ct., 5, 6, 7, 9; H. W. W., Boston, Mass., 8; Somerville, 4, 8; Nil-ior, Middletown Springs, Vt., 5, 6, 9.

Ingenious rhymed answers to 1 have reached Nil-ior from J. H. S., Auburndale, Mass., and Henry F. Field, Rutland, Vt. In the next to the last line of this tangle, by the way, "line" should have read "hint" and "whole" should have been in capitals. H. W. W., whose interesting comments we are unable to print entire, points out that an accurate solution of 97 requires that the enumerator himself be counted—that is, an accurate solution on the assumption that the travel is continuous and uniform, two conditions that are never observed in fact. And now it appears that there was a complete list of answers to 1 to 4 from the Atlantic coast, and it should have been credited J. H. S., Auburndale, Mass.

**GAME**  
IS MANY TIMES TOO GAMY  
TO GIVE THE NICEST  
TASTE TO ALL GAME USE

**LEA & PERRINS' SAUCE**  
The Original & Genuine Worcestershire.

IF YOUR GROCER ATTEMPTS  
TO SUBSTITUTE AN IMITATION  
SEND IT BACK NONE SO GOOD.  
John Duncan's Sons, Agents,  
NEW YORK.

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Against catching cold after exposure is

**LIEBIG**  
COMPANY'S EXTRACT  
OF BEEF. A little in hot water, properly seasoned, makes a delicious drink which gratefully warms the system and restores the vitality.

Genuine with Blue Signature:  
*Liebig*

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A POOR SHADE-ROLLER  
AND NEVER ABSENT  
FROM A GOOD  
ONE.

*Stewart Hartshorn*  
GET  
THE GENUINE  
**HARTSHORN**

.. you forget  
the name of  
the

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TOOTH BRUSH.**

ask for "the tooth  
brush in a yellow box." It cleans  
between the teeth. Adults', 25c. Children's, (2 sizes), 25c.  
At all dealers. Send for book "Tooth Truths."  
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**Bon Ami**

Is an improvement over scouring soaps. It is made of finer material. It will not scratch, "scour off" and "wear out" surfaces on which it is used.

## The Conversation Corner

**Y**OU remember the two little girls in the New Year's Corner and the request for your "thinks" about them. I have not received very many letters in reply, nor do I wonder. There was not very much to say about them—only two little smiling girls, closely resembling each other, but one a head taller than the other. Still, the children who write display literary talent in describing the pictures. We will take the letters geographically, beginning with Vermont

*Dear Mr. Martin:* I am going to send my "thinks" about the little girls in the picture in the Corner of Jan. 4. I think they are merry about Christmas time, and Santa Claus has made them happy. I think they are three and six. I think the larger is Ruth, and the smaller is Rose. The larger has a napkin and napkin ring in her hand. The smaller one is shy, because they are going to have their picture taken. I am ten years old.

Brattleboro, Vt.

FANNY F.

*Dear Mr. Martin:* I think the two little girls in the picture are sisters. One is about four years old, and the other six years. Their names are Ethel and Lucy. The larger girl is looking at Santa Claus coming in. The smaller one is hiding away from Santa Claus. The one in the front holds in her hand a Christmas toy.

North Wilmington, Mass.

ANNIE S.

*Dear Mr. Martin:* I think those little girls are six and four years, and the older girl's name is Bertha, and her sister's name is Dorothy. And I think Bertha has a penny in her hand and she is happy because it is Christmas morning. I am eight years old, and I am writing this letter at my grandpa's. I am going to write you again sometime.

Lawrence, Mass.

GERTRUDE K.

*Dear Mr. Martin:* I send you my story about the two little girls in *The Congregationalist*. Rose little May were waiting patiently for Christmas Eve to come. They each had a present for papa and mamma. Rose, not knowing what to get, had got papa a toy sheep and mamma a little toy pug dog. May had got mamma a linen handkerchief, which she had hemmed herself, and papa a very small cake of soap, which she had bought with her own money. At last it did come, and Rose and May with smiling faces went in, Rose smiling very broadly and little May hiding behind her dress. When somebody asked them how old they were, May said she guessed she was two, and Rose said she was four. I am nine.

Natick, Mass.

MARION L.

*Dear Mr. Martin:* The older girl looks to be about five years old, and the younger three. I should think they are sisters. I think the girl in front has a little doll in her hand. I think perhaps she got the doll for a Christmas present, and that is why they look so happy. As to their names, perhaps they are Louise and Maud. I am nine years old.

Franklin, Mass.

ALICE A.

*Dear Mr. Martin:* I think the largest girl is five years old, and the smallest three. The largest has got a picture in her hand. I think they are laughing because they are happy and merry. I think they have got on their best dresses. I think they are sisters. The oldest one's name is Gladys, and the youngest name is Alice. I am seven years old.

Franklin, Mass.

HAZEL A.

*Dear Mr. Martin:* The older girl's name is Daisy, and she is nine years old. The younger girl's name is Rose, and she is six years old. It is on Christmas morning, and I think Daisy has one of her hands full of chocolate drops, which is one of their presents. I think they have taken something very small and wrapped it up in several sheets of paper and given it to some one, and they are smiling to see that they think there is nothing but paper. I am eleven years old.

North Amherst, Mass.

ROBERT H.

*My Dear Mr. Martin:* I am not a Cornerer, but I would like to be one. I think the little girls are sisters and that their names are Florence and Ruth, and I think they are three and six years old. I think they are looking so happy because Florence got a doll and Ruth a doll carriage for Christmas. I can't tell what Florence has in her hand, but I guess it is a kitty. I am nine years old, and I hope I shall hear about the girls in the next paper. Good Bye.

Bristol, Ct.

MIRIAM H.

*Dear Mr. Martin:* I am ten years old, and would like very much to become a Cornerer. I think the little girls in the picture are sisters. The larger girl's name is Dorothy, and the smaller one's name is Beth. Dorothy is seven years old and Beth is five years old. They are very happy because it is the first time they have ever had their pictures taken together. Beth is rather shy, so she had part of her face behind her sister. Dorothy has in her arm a little kitty.

Rochester, Minn.

MARY T.

These writers are all mistaken as to the names and relationship of the girls. They



are not sisters. The one in front is Katherine, and she is a year and a half old, but she has no sister; the other one is also Katherine, she is a year and a half old, and she has no sister—and they are not twins. But hear what this girl says!

*Dear Mr. Martin:* I am twelve years old, but I will be thirteen in March. And I would like to become a Cornerer. I read the Conversation Corner every week. I think the picture in the Corner is a picture of the same girl taken twice. I should think she was about five years old. The reason that makes her so happy is, I think, because she is looking at the person who is taking the picture; she is so glad at having her picture taken she has to laugh. I do not know what she has in her hand, nor what her name is. She is a very pretty little girl, I think. I may be wrong, but I would like to get the book, as I love to read. Good Bye.

Delevan, Wis.

MARIE S.

Well, here goes your prize book—one I know you will "love to read." Marie's "think" is the right one. By some curious phenomenon the artist got two pictures of Katherine on the same plate. I understand that she lives in Dorchester and that she is a near relation of the *Wellspring*, the *Mayflower* and the *Pilgrim Quarterly*. She is surely "a very pretty little girl," and we will not forget her till she is old enough to join the Corner and speak for herself. I think she will laugh then about her being two girls and having so many different names!

Mrs. Martin

## Corner Scrap-Book

(For the Old Folks—and Young Folks Too)

1900 IN ROMAN

As the date question and the century question will interest both classes, I will put the letters all in this column, although some of them are written by children:

... I find in our dictionary, under "Arbitrary Signs," that putting together the letters for 1000 and 900 we have MDCCC, or MDCCC, or MCM.

North Amherst, Mass.

ROBERT H.

... The Roman characters for 1900 might be MCM, or MDCD, or MDCCC. I think the first is best.

Hinsdale, Mass.

RUTH B.

... If XIX is for 19, I should think that as C=100, and M=1000, CMM would be equivalent to 1900.

West Newbury, Mass.

WALDO B.

Ought you not to put the number to be subtracted between the others, as in XIX? MCM is evidently the best form, and is already in use on the title-page of books and other places where the Roman method is needed. MDCCC is exact, as IIIL and VIIIL are for 4 and 9, but we always use IV. and IX. instead. But life is too short to waste any of it in writing extra letters!

19TH CENTURY OR 20TH

*My Dear Mr. Martin:* I write 1900, MCM. Am I a noble Roman? It grieveth my soul to differ from you and to think that you believe I'm "making a big 'stake," but I must confess I have already started in the Twentieth Century! My mind does not grasp the finer distinctions, but in a general way I consider that all the years in 1800 belong to the 19th century and all in 1900 to the 20th century. This gives me a full hundred years to my century. It's only setting back my boundary line a wee bit farther than you do, and perhaps next year I'll be a year older than you!

Central Massachusetts.

H.

I have noted that a few very bright and brainy persons, like this lady and the Kaiser and the Pope, believe that a new century has begun, their argument being, as I understand it, that the first year of a child's life, or of the century or the era, is not the year 1, but should be counted as 0, the second year being reckoned as 1. In that case their 99 would make 100. But is there any evidence that that mode of reckoning was ever used? Not 100 years ago, surely! The lady in the Library showed me yesterday a volume of century sermons preached by President Dwight and other learned men, in January, 1801. In the *Columbian Centinel* of Dec. 31, 1800, I find: "With this day the 18th century expires." In the *Independent Chronicle* of Jan. 1, 1801: "This day commences the Nineteenth Century." Mr. Stephen Walkley of Southington, Ct., has the *Connecticut Courant* of Jan. 5, 1801, with this poem—please read and ponder!

Precisely at twelve o'clock last night,  
The Eighteenth Century took its flight.  
Full many a calculating head  
Has racked its brain, its ink has shed,  
To prove by metaphysics fine,  
A Hundred means but Ninety-nine;  
While at their wisdom others wondered,  
But took one more to make a hundred.  
Thus by an unexampled riddle  
The World's divided in the middle.  
The Century, waking from its bed,  
Finds half mankind a year ahead.  
While t'other half, with lingering pace,  
Has scarcely started in the race.  
Strange! at "the Eighteenth Century's close,  
When light in beams effulgent grows,"  
When bright "illumination's rose"  
Has chased the darkness far away,  
Heads filled with mathematic lore  
Dispute if two and two make four.  
Go on, ye Scientific Sages,  
Collect your light a few more ages,  
Perhaps as swells the vast amount,  
A century hence you'll learn to count.

L. N. M.



## The Messiah's Mission\*

By Rev. A. E. Dunning

When Admiral Dewey came home from Manila his nation from end to end was alive with enthusiasm to welcome him. The people wanted to see him simply because of what he had done.

When Jesus came back to Galilee, the fame of him had already spread extensively. But the people were chiefly interested in him for what they expected him to do. Dewey was sixty. Jesus was thirty. He had come to understand his mission and was ready to proclaim it. What did it signify? To answer this question we must see:

1. The source of his power. "Christ the power of God," was Paul's description of his Master. Luke said that Jesus returned into Galilee "in the power of the Spirit." At his baptism the Holy Spirit descended and abode on him. He was led by the Spirit into the wilderness. God dwelt in him as the Spirit of power. The man of Nazareth from the beginning of his mission was wholly dependent on the Holy Spirit.

2. The meaning of his mission. Luke appears to put the incident of the return of Jesus to Nazareth at the beginning of his ministry in Galilee to emphasize, at that point in the development of his work, the significance of his mission. A few months before he had left the town where he had long been known as Joseph's son, the carpenter. When he came back a few months later, the news of his power to heal men and of his preaching about a new kingdom had preceded him. He went into the synagogue on the Sabbath and took his place, as he had for some time been accustomed to do, as a public reader of the Scriptures. The attendant handed to him the sacred scroll of the prophet Isaiah.

It must have been with a strange thrill in his voice that the young carpenter, when he had unrolled the scroll, began to read the words, "The Spirit of the Lord is upon me." That wonderful passage, better than any other words he could have chosen, described what he found himself sent into the world to do. Good news to the poor, release to the captives, sight to the blind, liberty to the bruised—these are the things good men are always striving to do for the world. To accomplish this is to make real the kingdom of heaven. He whose mission was to do them might well preach as he went, saying, "The kingdom of heaven is at hand."

3. The extent of his mission. His fellow-townsmen were charmed with his voice and delighted with his words of grace. Did they not want good news, and were there not blind persons enough in Nazareth who were eager to see, and others bound to selfish masters and bruised by selfish blows? Did not hated foreigners make and enforce the laws and wring unjust taxes from their unwilling hands? They welcomed one who said that the Spirit of the Lord was upon him to fulfill the great prophecies which had long kindled their hopes.

But they could not receive these blessings unless they were ready, as Jesus was, to give them to mankind. They were soon tested. A real prophet, Jesus said, was not acceptable in his own country, for his mission was to the world. It was so with Elijah, whom a Sidonian widow was chosen to care for when his own nation wanted to kill him for prophesying no rain for them. It was so with Elisha, whom no Israelite leper sought for healing, but only Naaman the Syrian.

That was enough for the selfish Nazarenes. This man seemed to consider heathen as good as they were! They drove him out of the town and would have killed him if he had not escaped from their hands.

4. His appointed missionaries. Already he

had chosen Capernaum as his home. It was the center of Galilee, from which roads extended in different directions through the province and beyond, to great cities and distant nations. Among the fishermen on the lake were young men already in full sympathy with him, believers in his work. But they do not seem, thus far, to have supposed that they could do what he was sent to do. One morning he summoned four of them with the promise that he would make them to become fishers of men.

What is the word of Jesus to us, which is wrapped up in this record of his coming back to Galilee as the Christ?

Jesus came wholly dependent on the Holy Spirit. Before he left his disciples he breathed on them and said, "Receive ye the Holy Spirit." He illustrated his mission by giving sight to the blind, cleansing lepers, raising the dead, preaching the gospel to the poor [Luke 7: 21, 22]. He told them to do the same things. [Luke 9: 1, 2]. He told them that they should receive power through the Holy Spirit coming upon them, and that they should do the works that he did, and greater ones.

I have seen disciples of Christ among peoples suffering through ignorance and superstition, oppressed by selfish and cruel misrule. I have seen them feeding the starving, giving sight to the blind, breaking down old tyrannies, setting captives free, giving liberty to the bruised, causing new civilizations to spring up in the name of the Lord. I have heard their own fellow-citizens speak with scorn of their mission, wish they had stayed at home and confined their work to their own citizens, and charge them with evil motives. I have remembered the words of the Christ, "If they have called the Master of the house Beelzebub, how much more them of his house hold!" Yet the gospel is the most potent force in the world today. Its fruits are being reproduced in love for men, in human freedom, in righteousness and prosperity in many lands that when this century opened seemed to be shrouded in hopeless darkness.

Christ's mission was to heal broken hearts, to deliver those who have been held captive through the selfish greed of their fellowmen, to give sight to the blind and freedom to the bruised, to banish poverty, disease, oppression by taking out of them the sting of sin, which gives them power to distress mankind. He is fulfilling his mission through his disciples by bringing men under the sway of the law of love, and so making them a new power in society to realize the good tidings which he once proclaimed to his own home from the roll of the prophet Isaiah.

Like the people of Nazareth, we also must either cast out selfishness or cast out Jesus and his gospel.

### The Arousing of a Local "Forward Movement"

The South Evangelical Church of West Roxbury, Mass., contributes annually to all the six benevolent societies of our denomination and its schedule of objects is so arranged that the offerings for the two largest societies—American Board and Home Missionary Society—come six months apart. Just before the day of giving for these causes the pastor sends a letter to each family of the parish, inclosing a printed statement of the particular society's condition and needs and an offering envelope. The returns are gratifying, and though the method seems to make an invidious distinction between these two societies and the others, the receipts for the latter, as compared with other years, show that the usual amounts have been maintained and frequently increased.

The last three offerings for the H. M. S. and the last four for the American Board have been received under this plan. The first time the new method was tried for the H. M. S. the offering was increased seventy-two per cent. over that of the corresponding day of the previous year. The congregations were practically the same and the days equally pleasant. The American Board's offering fared still better, for the increase under similar circumstances was 123 per cent. A recent offering for this society brought in nearly \$600. Largely at the suggestion of Mr. D. B. Eddy of the Yale Band, and with the co-operation of an efficient missionary committee, \$517 were pledged last June for the support of a missionary on the foreign field. The church adopted Thomas S. Carrington, M. D., of Marsovan, Turkey, as its representative. The receipts for foreign missions from this church last year reached about \$650, and the total from all sources aggregated over \$725 as against \$404 a year ago. Not a bad showing, certainly, for a church having 200 members.

## People

with impaired digestion or a weak stomach, invalids, people who want an easily digested food with the largest amount of nourishment, will find Mellin's Food to be a very satisfactory article. It can be taken with milk or with water or put into the tea or coffee; it may be used in any way to suit the taste. It is strengthening, nourishing, and easily digested.

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Mellin's Food Company  
Boston, Mass.

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The difference between hard northern grown wheat and that grown elsewhere, is that one is nearly all gluten and the other nearly all starch. This is the difference between

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\* The Sunday School Lesson for Feb. 25. Text, Luke 4: 14-5: 11 and parallel passages in the other gospels. International Lesson Topic, Jesus Rejected at Nazareth.

## Progress of the Kingdom

THE ECUMENICAL MISSIONARY CONFERENCE  
IN NEW YORK

(The Congregationalist's Missionary Topic  
for March)

What will be its characteristics in comparison with the conference of 1888—How may the churches participate in it and in the blessing flowing from it.

For comment on this topic see editorial on page 222. As respects helpful material in preparing for the meeting we would refer to recent issues of the *Missionary Review of the World*, particularly the February number, to the January *Congregational Work* and to a pamphlet, entitled Report of the General Committee, furnished by Rev. Judson Smith, D. D., Congregational House, Boston. For further material address Rev. E. M. Bliss, D. D., chairman of the press committee, at 130 Fulton Street, New York, N. Y.

### THE CHURCH BUILDING SOCIETY'S YEARLY SHOWING

With one exception, last year was the best of the years of the life of the C. C. B. S. That one exception was 1897, when a large sum was made available by the sale of Stickney securities. The board is encouraged, not only by the large sum received in 1899, but by the number of contributing churches, which is greater by 164 than in any previous year. The correspondence has at least trebled in the last two decades.

In 1881-2 904 churches were reported as contributing churches; in 1899 3,069, an increase of more than 300 per cent. In May, 1881, there was a list of 1,076 houses of worship aided in building. The list today is 3,093, besides 691 parsonages now on the list, only two of which were on the books twenty years ago.

The receipts for the year 1899 from all sources were \$247,307.38. \$153,047.56 were paid to ninety-five churches on houses of worship; \$18,450 were paid to forty-one churches on parsonages. \$121,649 have been voted to 125 churches on houses of worship; \$29,745 to sixty-five churches on parsonages. On the churches is the usual proportion of loans and grants. Six have received loans only, fifteen loans and grants and the balance grants only.

Counting the monthly dockets, 290 applications have been before the board. One hundred and ninety of these have been voted. The Parsonage Loan Fund now stands at \$111,468.64, in addition to \$187,814.38 paid back on loans. Loans paid back are available for use the same as new gifts. This revolving feature makes the fund nearly self-supporting. The Church Building Loan Fund stands at \$655,855.43, including \$449,763.62 gifts to it and \$206,091.81 loans refunded. Scrupulous and persistent care on the part of churches that have loans will soon make this branch of the society's work self-sustaining. \$30,397.87 have been paid back on church building loans in 1899, and \$19,161.80 on parsonage loans.

### THE WORK IN CUBA

The work in Havana is being done under the direction of Rev. E. P. Herrick, superintendent of the mission, assisted by Rev. Alfred De Barrit, who is holding services on Agulla Street, and has a regular attendance of about thirty members. Mr. Herrick holds his services at present in the reception-room of his private residence on Consulado Street. He has forty members to begin with—members that have come to Havana from the Emanuel Church in Ybor City, Tampa, Fla. This gives, counting the members of Mr. De Barrit, a total nucleus of seventy members with which to organize the first regular Congregational church of Cuba. Rev. Jose Maria Lopez of Brooklyn, a graduate of Princeton and a talented speaker, will join Mr. Herrick this winter and devote three months to helping in the work of building up the church in Havana.

The mission in Havana is in sad need of larger quarters, and it is needless to say that, as the attendance grows, a larger room will have to be secured. These services are regularly held: Sunday morning, English service; Sunday afternoon, Sunday school (which already had a membership of thirty after only three or four meetings) in Spanish; Sunday evening, Spanish service, to which about seventy come; Thursday evening, prayer meeting in Spanish, to which about forty come regularly. Mr. Herrick is working with great enthusiasm and, as he is a master of the Spanish language, he will surely succeed in arousing interest and building up a strong church in Cuba.

### NOTES

The American Board has extended the time for the sending in of essays from Sunday school scholars in competition for the prizes offered. This does not apply to the essays from pastors, but those from both classes of Sunday school scholars may be forwarded at any time before April 1.

The New Testament has been translated into still another tongue, that of the Marshall Islands. Rev. E. M. Pease, M. D., long a missionary of the American Board to these islands, has made the translation and is said to be the only living man who is capable of making it. The American Bible Society has printed it.

The first male missionary appointed in nine years by the American Board for service in Japan received his commission last week. He is Mr. John M. Trout, a member of the present senior class at Hartford Seminary, who ranks exceptionally high in scholarship. It will be good news to the overworked force in Japan that such an efficient aid is soon to be given them. During these nine years the number of workers has been depleted by illness and furloughs until the staff is quite inadequate for the duties confronting them. We are glad that in this appointment the Board has selected a thoroughly trained man, competent to cope with the peculiar intellectual difficulties in the Japan field.

An illustration of the way in which American money and native talent in missionary fields combine to speed forward a worthy undertaking is had in the recent gift of a member of Broadway Tabernacle, New York, of \$250 for the translation into the Marathi tongue of Dr. W. M. Taylor's excellent monograph, *Peter the Apostle*. It is fitting that one who himself was a listener to Dr. Taylor's preaching should furnish the means whereby his lucid exposition of Scripture should now be carried to our missionary churches in the foreign field. That a native is competent to do the translating shows one aspect of the missionary success in the field. Moreover, the native churches will not only attend to the printing of the volume, but to its disposition, and hope to realize enough from the sale to permit the translation of other volumes in the future.

### A GAIN IN THE RECEIPTS OF THE AMERICAN BOARD

	January, 1899	January, 1900
Regular donations,	\$82,633.12	\$82,865.55
Donations for the debt,	241.48	33.50
Legacies,	4,871.21	2,197.60
	\$87,745.81	\$85,096.65
	Five months, 1899	Five months, 1900
Regular donations,	\$178,126.92	\$204,013.14
Donations for the debt,	752.76	556.08
Legacies,	26,730.56	52,933.80
	\$205,610.24	\$257,503.02

Increase in donations, \$25,886.22; increase in legacies, \$26,203.24; net increase, \$51,892.78.

The "Ten Commandments" are the law, the law of the covenant of love; but, be it remembered, they are not the "Mosaic law." . . . They are the law of the promptings of love; an orderly statement of the principles which rule in a heart which is devoted to God. —Trumbull.

## Williams College Notes

The symmetry of college life as a whole depends upon the proportionate emphasis of its academic, religious, social and physical constituents. There is hardly any danger in these days that the religious side will receive too much stress, and the erection of a new building at Williams College for the purposes of its Young Men's Christian Association is a mighty step in the right direction. Jesup Hall, the gift of Morris K. Jesup, Esq., of New York city, the latest addition to the group of buildings on college hill, is the outgrowth of a deeply cherished wish of the president, Dr. Franklin Carter, that some building might be provided to conserve the social and religious life. A picture of it appeared in *The Congregationalist*, Feb. 1.

President Carter is a man of far sight and a man of insight, too. It is not alone in the material prosperity of the college that he shows his grip on things, but in the attainment of the academic, religious, social and physical ideals which he continually places before the community of which he forms a part. Eleven out of the twenty-two buildings have been erected during his administration, an infirmary has been added and endowments have been secured. There are few men whose religious life is more intense, whose scholarship is more deep and broad, or whose gentlemanly bearing is more refined. He is absorbed in the whole college, not in the financing alone. The academic work at Williams was never better. Assiduous watchfulness is expended upon the elective system to keep it from degenerating into a course of "soft snaps." Williams is alive to the peril of optional studies, though liberally providing them. It seeks to remove the sting of that taunt that formerly it was easier to get into college but now it is easier to stay in. Its elective system is hedged about with limitations and supervision. A rather "advanced" idea at Williams is the elimination of Greek from the course for the degree of B. A.

Three things in the recent annual reports of the president deserve special mention. A movement set going by the student body praying, by a large majority, that required attendance upon religious exercises might be abolished was firmly negated. To prevent cheating at examinations an "honor system," devised by the students, was adopted, and now each student, on passing in his papers, signs a statement that he has neither given nor received aid in his examination. In order to intensify the personal relation between those who teach and those who are taught, there has been a lessening of the number in a class and a consequent increase in the number of classes. The president, also, is much interested in physical culture, and "gym" is required the first year.

Williams has in attendance 385 students. Six years ago it celebrated the 100th year of its existence. No college, unless it be Amherst, vies with it in the loveliness of its scenery. It is one of the stars in the crown of Congregational rejoicing, and its influence has simply been incalculable, but it is particularly the pride of Berkshire Congregationalism. The sacrifices which the early Congregational clergy made in its behalf, their "toils and cares and prayers," are remembered with increasing gratitude, and are the all-potent encouragement of those who are struggling to plant a college anywhere. It was something of a shock at first to find this year the old calendar Day of Prayer for Colleges blotted out, but I do not believe the inference is a fair one that religion has waned. It is less formal, less evangelistic, but, possibly, more vital. The class prayer meetings, the consecrated personalities of the professors, the preachers in residence, the presence in each class of an earnest body of Christian men and the work of the college Y. M. C. A., so efficiently and handsomely equipped with its new building, Jesup Hall, are features that have to be taken into account.

R. D. W. M.



## LITERATURE

## BOOK REVIEWS

## TWO GREAT PRELATES

It is interesting to compare the characters and histories of two such great ecclesiastical leaders as those whose life records follow. The one is American, the other was English, the one a Christian pioneer on the frontier, the other identified with the wealth, culture and social eminence of the English Established Church, yet not without a tender, unflinching concern for the working people and the poor. Towards one great end each labored successfully in his own way, many of their problems being as similar as others were different, and the two men were friends as well as fellow-churchmen.

Bishop Whipple's autobiography is published under the title *Lights and Shadows of a Long Episcopate*, and contains the reminiscences of the eminent head of the Episcopal diocese of Minnesota. He has held his distinguished office for more than forty years, and has been justly honored for conspicuous abilities, exalted personal character, unwearied labors and a sincere good will toward Christians of other forms of faith not always so apparent in Episcopallians whose sympathies, like his, incline toward the High Church party. Excepting Hon. Henry L. Dawes, he has been perhaps the most energetic and serviceable friend of the American Indians during the closing century, his efforts, of course, having been the more definitely religious, and their results have been so successful as to need no comment. His life has been one of arduous labor, involving him often in great trial and sometimes in serious peril, but in his old age he is able to look back upon gratifying progress, and may congratulate himself that by divine blessing few careers have been more useful and probably more enjoyable than his own.

This large volume tells his story agreeably. It is written in an easy, readable manner, and abounds in incident. It reveals the hardships which used to attend missionary labors, and, indeed, are by no means wholly matters of the past. But a strain of cheerfulness and courage runs through it, and unconsciously he has made plain his own wisdom, versatility, persistence and unvarying spiritual purpose. He would not have been so successful an ecclesiastic had he not been also a shrewd, capable man of affairs. Evidently his selection for his important position was divinely guided. The reader gains a good idea of the development of the Episcopal branch of the church in the Northwest, and also enjoys accompanying the bishop during his several European journeys, and makes the acquaintance pleasantly of scores of distinguished men and women who in one way or another have been in touch with the career recorded.

There is repetition in the volume and it lacks something of the careful arrangement which possibly another writer would have made. But it is more genial and individual than it could have been had any one else written it. It is one of the best of recent biographies, and its influence should inspire all who are laboring for Christ in circumstances of special difficulty. [Macmillan Co. \$5.00.]

The other work, *The Life of the Late Archbishop of Canterbury*, by his son, Mr. A. C. Benson, is one of the best of such publications, and in one or two particulars is remarkable. It is a sympathetic account of a useful, honorable career, in which occurred some unusual opportunities of service to the church and the world which were fully used. Archbishop Benson was born into a Low Church family, but his tastes and sympathies inclined him toward the High Church. Yet he never indulged its extravagances and successfully maintained a habit of judicial discrimination, which was a peculiar qualification for the primacy. He was the first master of Wellington College, the success of which he practically insured, and was one of many illustrations of

the fact, so often exemplified in England, that the pathway to high honor in the church lies through the great schools. He was the first bishop of Truro, and his experience and skill as an organizer, together with his intense enthusiasm in all church matters, enabled him to carry on the new diocese with distinguished success and to lay the foundations and witness the partial erection of Truro Cathedral.

When he became the Archbishop of Canterbury his enlarged sphere of life brought to him many problems of vital significance, some of them quite outside of the range of his experience. But he met them successively with such patient, indefatigable study, such balance of judgment and such a sincere consecration to the right, no matter what the consequences, that he was able to solve most of them, and with the best results. He was steeped in patristic lore, but was exceedingly versatile. Mechanics, architecture and several other departments of knowledge were his hobbies, and his knowledge of them proved serviceable in many different ways. Never one of the greatest of preachers, his sermons still were eminently acceptable, and as a pastor and teacher he was beloved and honored. He became a great leader of his branch of the church and surpassed the expectations of his most sanguine friends. The history of his career is told in these volumes at great length, one is inclined to think too great, but the work is a rare success in the frankness, fullness and symmetry of the picture of him and his work which it draws.

We never have known a biographer to reveal the foibles and even the weaknesses and faults of his subject so frankly, and this is the more remarkable because this writer is the son of his subject. But the revelation is as affectionate and reverent as it is outspoken, and does not lessen the respect for the ability, while it assures the reader of the superior fitness, of the biographer for his task. There is no word which the archbishop probably would regret to read about himself, and the public gains an idea of the real man such as no more restrained description could have supplied.

We have not space to dwell upon the work as fully as we should like. In every department of service Dr. Benson always was a versatile, large-minded, energetic and effective worker, eminently judicious, and an intellectual and spiritual inspiration to others. It fell to his lot as archbishop to deal with several of the graver problems in the history of the Established Church during the last half-century, such as the difficulty over Bishop Colenso and the famous prosecution of the Bishop of Lincoln for excessive ritualism. The accounts of such episodes are full and exhibit well his unusual caution, impartiality and fearlessness.

We wish we could add that he had been more large minded toward Nonconformists. Doubtless he had many respected acquaintances among them and did abundant justice to the excellence of such men, but, although few allusions to them are recorded in these pages, it is evident that he regarded Nonconformists as objectionable and blameworthy and hardly felt toward them the same spirit of fraternal affection which he manifested toward the members of the Greek Church, for example. But Nonconformists are willing to overlook such a weakness as perhaps due more to his education than to his nature and to make allowance for the evident devotion and value of such a life. The work will take rank as a classic in ecclesiastical biography. [Macmillan Co. \$8.00.]

## BIBLICAL CRITICISM

The first part of the second volume of Professor Gode's *Introduction to the New Testament* [Charles Scribner's Sons. Imported. \$2.50] discusses the formation of the gospel collection. He endeavors to ascertain how and when this group of writings was formed and separated from others of similar character. Bringing forward the usual citations from the church fathers and historians, he de-

clines that our gospel collection was formed towards the end of the first century and was generally accepted by the church about a hundred years later. He opposes the conclusions which some other scholars, such as Weiss, Holtzman and Harnack, have drawn from practically the same data. His results, therefore, have value simply as those of a prominent scholar. The second chapter is an able and complete commentary on the gospel of Matthew. A careful analysis is followed by a study of its characteristic features, purpose and date, and an examination of its truthfulness. The tone is both scholarly and reverent and the conclusions sound and suggestive.

A series of New Testament Handbooks, under the general editorship of Professor Matthews of the University of Chicago, is being issued by the Macmillan Co. Two volumes are now ready. One is *A History of the Textual Criticism of the New Testament*, by Prof. M. R. Vincent. It first presents in plain, simple language the facts about the manuscripts and versions. Then it traces the history of the text and its criticism down to the present time. It shows the lives and works of the men to whom we owe our present vastly improved and purified Greek text of the New Testament. It places the layman, the Sunday school teacher and scholar in possession of the facts concerning the material history of the sacred writings.

The other is *A History of New Testament Times in Palestine*, by Professor Matthews. The history of the Hebrews down to the time of Ezra is covered by the historical and prophetic books of the Old Testament. The first century of our era is dealt with in the New Testament. The intervening four centuries are little known to Bible readers and students. But a thorough knowledge of the events of this period, especially of the latter part, is an absolute essential for a satisfactory view of the life and times of Christ. Professor Matthews furnishes this knowledge and has done his work well. Both these books are remarkably well suited in language, style and price [75 cents each] to all students of the New Testament.

Prof. W. H. Green's *General Introduction to the Old Testament—The Text* [Charles Scribner's Sons. \$1.50] is a companion volume to his work on the canon. It is a discussion of the history and peculiar properties of the Semitic languages in general and of Hebrew in particular, and an interesting presentation of the principal facts concerning the various ancient versions. The author's avowed object is to bring forward any facts tending to prove the Mosal authorship of the Pentateuch. The field, however, is very barren of arguments on either side, and this task is abandoned after the third chapter. Where he does attempt to discuss this subject he does it as one trying to prove a preconceived theory and not as one seeking simply the truth. Otherwise it is a valuable addition to our Biblical libraries.

A second edition of the *Wise Men of Ancient Israel and Their Proverbs* [Silver, Burdett & Co. \$1.25] is gratifying evidence that Professor Kent's work in rearranging and classifying the heterogeneous collection known as the book of Proverbs has met with deserved success. The introductory studies upon the Hebrew wise men and their writings and the chapters upon the social conditions in Israel, revealed in Proverbs, and upon Christ's use of the book complete a practical edition of an important but neglected book of the Old Testament.

## STORIES

*God's Rebel* [L. C. Page & Co. \$1.25], by Hulbert Fuller, is based upon the Chicago strike and the history of the town of Pullman. Evidently it is meant to set forth the evils of the working classes, the benefits of socialism and the crushing difficulties which it is assumed that any advocate of a better state of things than the present must encounter. It is realistic and graphic but crude, and is per-

vaded by a spirit of misunderstanding, not to say contempt, of Christianity, which is to be regretted, because it shows that the author has little conception of what Christianity is doing to benefit the working classes and of its real aims and spirit. The purpose of the book is better than its fulfillment. — *From King to Colony* [Little, Brown & Co. \$1.50], by Mary Devereux, has its scene chiefly in Marblehead, Mass., and is a spirited, entertaining colonial and revolutionary history, in which the love of a patriot girl for a Tory officer serves as the guiding thread of the plot. In its delineation of character and its description of incidents it is vivid, and all in all it is an unusually good story. — The struggle between the French and Spaniards for the possession of Florida has furnished the background for the story *The Sword of Justice* [Little, Brown & Co. \$1.25], by Sheppard Stevens, a picturesque historical novel, undoubtedly essentially true to fact in its reproduction of the spirit of the time and fresh and striking as a narrative. It has the advantage of unhackneyed material and the author has made good use of it.

*The Suitors of April* [John Lane. \$1.50] by Norman Garstin, is a pleasant little legend gracefully written and illustrated in good taste. It is an old-fashioned romance clad in somewhat modern language, but retaining the flavor of both the antique and the fanciful. — The author of *Father Jerome* [American Tract Society. \$1.00], Mrs. Hattie A. Clark, has made a study of the Spanish Inquisition and in these pages gives the reader a graphic narrative of the trials and heroism of Protestants in Spain in the sixteenth century, when the Inquisition was so terribly active in crushing the Reformation. The book is intended for Sunday school libraries, doubtless, and will be read with attention. — Messrs. Houghton, Mifflin & Co. have published a tasteful little volume, the *Book of Legends Told Over Again* [50 cents], by Horace E. Scudder. Fifteen famous legends, including St. George and the Dragon, King Cophetua and the Beggar Maid, William Tell, the Wandering Jew, St. Christopher and the Flying Dutchman are told afresh in simple, glowing words, and they make a volume in which the children will delight. — Kate L. Brown has written *Alice and Tom, or The Record of a Happy Year* [D. C. Heath & Co. 40 cents], a bright, breezy book about children and for them and apparently meant to serve as a reading book. — A dialect story, and a rather labored one, is *Elvira Hopkins of Tompkin's Corner* [W. B. Ketcham. 75 cents] by Izora Chandler. It discusses all sorts of subjects from the point of view of a middle-aged maiden lady in a rural community, who has considerable shrewdness and whose comments and suggestions are generally wise and timely. Many people will be amused by her utterances, and the book is better than many of its class.

## MISCELLANEOUS

Mr. F. W. Christian's book, *The Caroline Islands* [Charles Scribner's Sons. \$4.00], is the narrative of an experience of travel and research. The author has made philology, botany and other branches of science his specialties and is both an expert observer and a graphic narrator. His rambles in the Caroline Islands, his delineation of the social character and customs, his description of the ruins of Nan-Matal and others which are striking and not easily accounted for, his accounts of his researches into the flora and fauna of the region, and his pictures of his everyday experiences, and his views of the politics and the religion of the islands, all contribute to render the book important, entertaining and permanently valuable. It is too rambling and chatty, yet this is not a serious blemish. One does not gain from it much as to the larger themes which some such narrators consider, the characteristics of government and the relations of the islands to international issues, but these are not his immediate

theme. He generally has done well what he has undertaken to do, i. e., to tell what he saw and heard and learned, and to tell it agreeably. But he seems to regard missionaries, some of whom he met, as well-meaning and generally worthy people, who are not accomplishing much. He exhibits a surprising superficiality and untrustworthiness on this subject, although he refers to them good-naturedly. The book is illustrated freely and well.

Mr. O. N. Nelson's *History of the Scandinavians and Successful Scandinavians in the United States* [O. N. Nelson & Co.] is out in a second edition. Many eminent Scandinavians in this country have aided him in its production. It includes, in the first volume, a general history of the Scandinavians in our country, which deals with the emigration and the settlement and development of the Swedish, Norwegian and Danish population, chiefly in the Northwest, together with sketches of eminent men, with portraits. There are useful tables and statistics and a valuable bibliography of the Scandinavian-American historical literature of the closing century. One chapter contains a historical review of the Scandinavians in Minnesota, where this population has especially congregated. The second volume deals similarly with the States of Iowa and Wisconsin, and includes some general material, such as a chapter showing, among other things, the high character of these peoples, as indicated by the small number of criminals furnished by them. The work, while of special interest to those whom it describes, possesses general value, and we are aware of no other in which the same task has been performed so well.

## NOTES

— The putting of Ben Hur upon the stage has greatly helped its sale as a novel.

— Tolstol's new book, *Resurrection*, is not to come out until next autumn.

— Reading-rooms for the blind, with several hundred books in raised characters, form a special feature of the new Library of Congress at Washington.

— The prize of one hundred guineas, offered by the London Academy for the most important contribution to the literature of 1899, has been awarded by the judges to Stephen Phillips for his Poems, in which are Christ in Hades, Marpesa, and other poems.

— In a recent article mentioning helpful books in connection with current Sunday school lessons a contributor erred in stating the price of Edersheim's *Life of Jesus*. The cost of the different editions issued by Longmans, Green & Co. is: two volumes (complete edition), \$2.00; two volumes in one, \$1.50; (abridged edition), \$1.00.

— The Chicago Art Institute has received from one of the money princes of the city a gift over which all lovers of the beautiful will long rejoice. It is a collection of ivories, rare Oriental carvings, chiefly from China and Japan, amulets of silver and gold, ear and nose rings, curios from India, jades and crystals, Chinese and Japanese porcelains, Oriental bronzes, swords and sword guards, and many valuable pictures. The articles in this collection were gathered by Mr. and Mrs. S. M. Nickerson during their journeys abroad, and until now have filled two large rooms in their house. At their request the Institute will immediately prepare a place for the collection, which, with the exception of the Henry Field picture gallery, is the most valuable it has ever received. Mr. and Mrs. Nickerson will soon leave for Europe, and it is rumored will reside in New York after their return to this country. Mr. Nickerson was for many years president of the First National Bank, an office which he assumed again on the appointment of Mr. Gage as Secretary of the Treasury. The Institute has had a remarkable history. It has been fortunate in

its director, M. M. R. French, brother of Daniel French, the sculptor, as well as in its trustees and friends. From the first it has supported itself from fees and annual memberships of \$10 each. The students average more than 1,000, and the work they do has received warm praise. The noble building which the Institute occupies stands on land owned by the city, but granted free of rent so long as used for art purposes. The building itself was erected for the gatherings of the World's Fair congresses and with money which the needs of that year secured. An auditorium of rare attractiveness has been recently furnished by a private individual as a memorial of his father, and a building for library purposes, the gift of another friend, will soon be completed. The Institute has no debts and will soon come into possession of a legacy of \$150,000, which will be set aside as the beginning of an endowment. A gift of more than 10,000 photographs from Dr. and Mrs. D. K. Pearsons also has proved of large value.

## BOOKS OF THE WEEK

*Bureau of Statistics of Labor. Boston.*  
TWENTY-NINTH ANNUAL REPORT OF THE BUREAU OF STATISTICS OF LABOR, March, 1899. pp. 659.

*Charles Scribner's Sons. New York.*  
HOW ENGLAND SAVED EUROPE. By W. H. Fitchett, LL. D. Vols II. and III. pp. 326, 419. Each \$2.00.

HISTORICAL TALES FROM SHAKESPEARE. By A. T. Quiller-Couch. pp. 435 \$1.50.

THE CHRISTIAN AND CIVIC ECONOMY OF LARGE TOWNS. By Thomas Chalmers, D. D., LL. D. Abridged and with an introduction by C. E. Henderson. pp. 350 \$1.25.

PURITAN PRACTISING IN ENGLAND. By John Brown, D. D. pp. 290. \$1.50.

THE SOCIAL MEANING OF MODERN RELIGIOUS MOVEMENTS IN ENGLAND. By T. C. Hall, D. D. pp. 283. \$1.50.

THE APOSTOLIC AGE. By J. V. Bartlett. pp. 542. \$2.00.

*Macmillan Co. New York.*  
THE NERVOUS SYSTEM OF THE CHILD. By Francis Warner, M. D. pp. 233.

MARY PAGET. By Minda Smith. pp. 328. \$1.50.

*Harper & Bros. New York.*  
HEALTHY EXERCISE. By R. H. Greene, M. D. pp. 167. \$1.00.

*Fords, Howard & Hulbert. New York.*  
NATURE'S MIRACLES. By Elisha Gray, Ph. D., LL. D. Vol. I. pp. 248.

*Thomas Whittaker. New York.*  
THE CHIEF THINGS. Rev. A. W. Snycer. pp. 195. \$1.00.

*Doubleday & McClure Co. New York.*  
A MAN'S WOMAN. By Frank Norris. pp. 286. \$1.50.

*Lovell Co. New York.*  
THE MODERN AMERICAN BIBLE. 2 vols. By F. S. Ballentine. pp. 298, 123. Each 50 cents.

*C. W. Radde's Syncope.*  
AUTHOR'S BIRTHDAY. Thru Series. By C. W. Bardeen. pp. 367. \$1.00.

*Bowen-Verrill Co. Indianapolis.*  
THE PURITAN REPUBLIC. By D. W. Howe. pp. 422. \$3.50.

## PAPER COVERS

*F. A. Bassette Co. Springfield.*  
IN MEMORIAM OF L. D. Woodbridge, M. D. pp. 24.

*American Academy of Political and Social Sciences. Philadelphia.*  
THE SOUTH AFRICAN CONFLICT—ITS LEGAL AND POLITICAL ASPECTS. By F. A. Cleveland. pp. 40. 55 cents.

THE RISE OF THE NATIONAL BOARD OF HEALTH. By W. H. Allen. 15 cents.

RAILWAY DISCRIMINATIONS AND INDUSTRIAL COMBINATIONS. By Charles A. Prouty. 15 cents.

*Eaton & Mains. New York.*  
THE METHODIST YEAR BOOK. By E. B. Sanford, D. D. pp. 160.

EPWORTH LEAGUE BIBLE STUDIES. By E. A. Schell, D. D. pp. 56.

EPWORTH LEAGUE HANDBOOK. 1900.

*J. B. Ketchum. New York.*  
SOME HALLOWED HYMNS FOR UNITED STATES SOLDIERS. pp. 16.

*Cassell & Co. New York.*  
ROSALIND. By Thomas Lodge. pp. 192. 10 cents.

*Sanitas Nut Food Co. Ltd. Battle Creek.*  
ONE HUNDRED AND THIRTY-SIX RECIPES FOR PREPARING NUT FOODS. pp. 24.

*Open Court Publishing Co. Chicago.*  
KANT AND SPENCER. By Dr. Paul Carus. pp. 105. 20 cents.

## MAGAZINES

February. AMERICAN KITCHEN.—FAVORITE.—CRITIC.—AMERICAN JOURNAL OF THEOLOGY.—REVIEW OF REVIEWS.—ART AMATEUR.—KIDDEAVER REVIEW.—CHRISTIAN SCIENCE.—INTERNATIONAL MONTHLY.—CHAUTAUQUAN.—TREASURY.—BIBLICAL WORLD.—EDUCATION.—MCCLEURE'S.—WHAT TO EAT.—BOOK BUYER.—INTERNATIONAL STUDIO.—PHRENOLOGICAL.—NORTH AMERICAN.—GOOD WORDS.—SUNDAY.—DIAL.—DONAHOE'S.—MUSIC.—LIPPINCOTT'S.—HARTFORD SEMINARY RECORD.—ASSEMBLY HERALD.—GOSPEL IN ALL LANDS.



# The Congregationalist's Indian Famine Relief Fund

Another Large Installment of Gifts

Again we are able to report a large number of additional contributions for the relief of India. The list includes those received during the week ending last Saturday. And though we are not able to acknowledge letters arriving on Monday, they indicate no diminution of the stream of benevolence, one, indeed, containing a check for \$800. The relief power inhering in such large gifts is great, but the numerous small gifts when aggregated make a very considerable total, and we trust that no one will think his mite too small to be cast into this treasury. Indeed, the sacrifices which prompts these lesser offerings makes them all the dearer to Him who looks upon the heart. Among the letters received last week was one from a woman who said that out of a salary of \$3 a week she wanted to contribute \$2. On another letter was this significant sentence: "Only God knows how much sacrifice this represents." Send all contributions to F. H. Wiggin, treasurer of the American Board, 14 Beacon Street, Boston, marking them "For The Congregationalist's Indian Famine Relief Fund."

## Gladdening Sorrowing Hearts

Treasurer Wiggin received last Saturday from Rev. E. S. Hume, Bombay, a letter expressing the joy of the missionaries over the prospect of relief from America.

Your cablegram made me very glad. The money announced for use in connection with the famine is most welcome and will be carefully used. . . . The experience of the famine in 1897 is still fresh in mind. I am satisfied that no money spent at that time was better used than that which was expended in saving famine orphans. Of nearly 200 of these whom we saved then three have died. Most of the others are still with us and are doing very well. If Providence opens the way, we shall be glad to receive a large number of these needy waifs during the next six months. Thousands of them are being left destitute in the famine districts, and we are longing for the means to provide for them. In anticipation of help yet to be received, we have already received twenty-four little girls and boys and shall continue to gather them in,

believing that the funds needed for their support will be provided by their Heavenly Father, who has sent them to us.

## Facing the Famine

Dr. W. O. Ballantine, on his return about the first of January from a two or three months' sojourn in Ahmednagar, writes from Rahuri as follows. Of course at that time he had not heard of the raising of a relief fund in America.

"I have been busy from morning till night since coming to Rahuri trying to relieve numbers of these famine stricken people, with no funds in hand. The people here are in great distress. Many are as badly off as in the last famine, and others are fast reaching the same stage. I do not feel that I have the heart to go through all this distress that I did then. One reason is because I have no money to do with, and another is that I am more tired than then after all this plague work and am really

in need of a rest and change, but I must not run away from my work."

## What Specific Amounts Will Do

Five cents will save a life for a day.

One dollar will feed twenty men, women and children for a day.

Five dollars will save a person's life until the rain comes in July and the famine pressure is relieved.

Ten dollars will feed 200 persons for a day or will help a company of 200 people to go to a government relief camp for work.

Twenty-five dollars will furnish cheap garments for fifty women or seventy-five blankets needed for protection against the cold.

Fifty dollars will rescue from starvation and support fifty children for a month.

One hundred dollars will dig a well that will insure bountiful crops on several acres of land and secure many families against future famines; or the same amount will equip a cheap grain shop that would lower the market rate in a circle of many villages.

Rev. W. H. Bowen, Providence, R. I., \$10.	A Friend of the Poor, Traser, Io., \$2.	Mem. Broadway Ch., Norwich, Ct., \$5.	Friend, Cambridge, \$1.
Cong. Church, Stoughton, 13.	B. W. Pond, Washington, D. C., 10.	Mrs. A. L. S. Providence, R. I., 2.	Cong. Ch., Middlebury, 46.88
Ellen S. Drury, Spencer, 10.	Lady, Goffstown, N. H., 2.	Orthodox Cong. Ch., Leominster, 75.	Intermediate Cong. S. S., 1.
A Friend, Peabody, 5.	"Dunedin," Huntington, N. Y., 100.	Union Cong. S. S., Amesbury, 8.	Longmeadow, 1.
Cong. Ch., Ray Shore, N. Y., 5.	I. H. W. Andover, 5.	Porter Ch., W. B. M. Aux., Brockton, 37.	Mrs. R. E. A. Enfield, Ct., 2.
Cong. Ch., Keene, N. H., 5.	Friend, Fall River, 5.	C. E. S., Clinton Ave. Cong. Ch., 10.	S. J. Egan, Thetford, Vt., 1.
E. Holbrook and family, Holbrook, 5.	Carrie A. Moody, Wilbraham, 2.50	Brooklyn, N. Y., 1.	W. Whitson, San Jose, Cal., 2.
Miss E. L. Belyea, Burlington, Vt., 2.	Mrs. C. S. Coffin, Edgartown, 1.	—, 1.	E. G. R. Norwich, Ct., 1.
Miss M. F. Wright, 2.	W. S. Crouch and family, 1.	S. E. G., Connecticut, 5.	Mrs. S. A. Evans, Conway, N. H., 1.
J. M. R. Eaton, Redlands, Cal., 1.	Miss E. Schreeber, Maple Hill, Kan., 10.	First Ch. of Christ, New London, Ct., 1.	Friend, Goffstown, N. H., 2.
T. E. N. Eaton, Ph. D., Redlands, Cal., 1.	Cong. Ch., Mansfield, 34.75	—, 1.	Mrs. J. H. Pickering, 5.
Mrs. T. E. N. Eaton, 1.	Friend of the Suffering, B. G., 5.	Cong. Ch., Shelburne, 29.	Greenland, N. H., 5.
H. Grace Eaton, 1.	Friend, Norridge, Newburyport, 5.	Prim. Dept. Hope S. S., Worcester, 10.90	W. B. M. Aux., Lancaster, 7.45
Therese A. Fall, 1.	M. L. R., Rutland, 5.	Mrs. E. C. Stone, Hartford, Ct., 15.	Rev. W. H. Barrows, Southbury, Ct., 3.
Florence Cushman, 1.	Friend, Norridge, Newburyport, 5.	Edith W. Welles, 10.	C. B. and E. S., Spencer, 2.
Mary M. Bevans, 1.	S. S. of First (h. E. Longmeadow, 20.	Friend, Manchester, 10.	O. H. Bell, Exeter, N. H., 75.
John W. Dodge, Newburyport, 10.	C. E. S. of First (h. E. Longmeadow, 5.	Clement H. Cone, Bennington, Vt., 5.	E. M. D. A., 1.
Cong. Ch., Quasqueton, Io., 17.50	Bible Class, Bethany Ch., Quincy, 5.	Mrs. C. O. Leonard, Sheffield, 10.	Cong. Ch., Lyme, N. H., 24.
Rev. S. F. Porter, Beres, Ky., 7.	Home Dept., Second Cong. S. S., Putnam, Ct., 5.	V. S. F., Foxboro, 10.	Mrs. E. J. Barnes, Nashua, N. H., 2.
Mrs. Meane's Class, Second Ch., 1.	T. O., Roxbury, 1.	N. C. O., 50.	W. B. M. Aux., Porter Ch., Brockton, 5.
"Anon." Hudson, Mich., 100.	E. S. New Haven, Ct., 1.	M. C., 50.	Emma Newell, Uxbridge, 5.
Merrimac, 100.	Rev. and Mrs. E. A. Sulkley, 1.	N. J., 50.	Class 18, Plymouth S. S., Worcester, 5.
C. E. S., First Cong. Ch., Yarmouth, 20.50	New York City, 10.	Y. Z., Ellington, Ct., 1.	Friend, Newlon, 1.
Royston Cong. Ch., Jamaica Plain, 1.	C. E. Urquhart, Manchester, N. H., 1.	Mrs. C. W. B., Boston, 16.00	First Cong. Ch., Great Barrington, 27.52
L. A. E. Boston, 5.	Mrs. J. G. Soule, 10.45	W. B. M. Aux., Berlin, Ct., 16.00	Friend, Waltham, 1.
Rev. G. F. Stanton, 4.30	Cong. S. S., Ansonia, Ct., 10.45	Y. P. S. O. E., 5.	S. M. S., Gardner, 2.
Rev. L. Armsby, Council Grove, Kan., 4.30	E. E. E., 10.45	Cong. Ch., Johnson, Vt., 10.80	Highland Park Subscriber, 2.
L. G. H., Rockland, Me., 2.	Y. P. S. C. E., Chesterfield, 5.	Julia Lovett, 50.	Detroit, Mich., 2.
J. E., Burlington, Vt., 2.	Friends, 5.	A. D. S., Newton Center, 5.	Friends, Plymouth, N. H., 13.00
E. M., 5.	George Dunstan, Hartford, Ct., 5.	Friend, 1.	C. R. B., Middletown, Vt., 10.
Fanny D. Fish, Brooklyn, N. Y., 5.	Dea. H. Metcalf, E. Corinth, Vt., 2.	Mrs. Elizabeth Harvey, Watertown, 2.	Horace Cousens, Redlands, Cal., 10.
O. B. Isham, New York City, 4.25	Dea. L. K. Richardson, E. Corinth, Vt., 1.	E. A. B., Watertown, 2.	D. D. Clarke, Portland, Ore., 20.
H. C. H. and N. C., Lincoln, 4.25	Rev. E. W. Hatch, 1.	Y. P. S. O. E., First Cong. Ch., 6.48	Cong. Ch., Piermont, N. H., 10.
Samuel G. Cone, Manchester, Vt., 10.50	Charles Dickey, 1.	Friends, 2.	Two Sisters, Swanton, Vt., 10.
Friend, Brattleboro, Vt., 2.	Cyrus Dickey, 50.	Cong. Ch., Wellesley, 22.	Two Natick Friends, 5.
Mrs. M. J. Jackson, Milton, Vt., 2.	R. F. George, 50.	First Cong. Ch., Chelsea, 21.58	L. E. A. Boxford, 1.
Stockton, Cal., 5.	Dea. W. H. Thompson, 1.	First Cong. Ch., J. W. S. Chelsea, 20.	Boy and Ruth Barron, Parton, Vt., 2.
D. B. Ferry, Orete, Neb., 5.	Mrs. E. W. Hatch, 1.	Cong. Ch., Tauntonville, Ct., 54.11	Y. P. S. O. E. and Friends, 1.
E. Haverhill, 1.	Mrs. W. H. Thompson, S. S. class, 50.	Cong. Ch., South Deerfield, 1.	Courteous Circle, King's Daughters, 11.
Friends Bethany Cong. Ch., Quincy, 10.	Rev. and Mrs. G. A. Bryan, Norwich, Ct., 1.50	Cong. S. S., Thompson, Ct., 6.65	Mrs. M. Eva Buckman, Eastport, Me., 2.
Cong. Jun. C. E. S., Rockford, Mich., 3.50	A Family Offering, Springfield, 1.50	Individuals, Cong. S. S., 7.45	K. E. A., Newtonville, 5.
Friends, Omaha, Neb., 1.50	Friend, Newton, 1.	Mr. and Mrs. J. S. Thompson, Ct., 25.	Ed. Auburn, Me., 50.
W. H. Wood, Sycamore, Ill., 1.	Friend, Reading, 4.	Ch. and Y. Ladies' Miss. Band, 21.10	Cong. Ch., Halifax, Vt., 2.
S. L., New London, Ct., 2.	Four Children from Newtonville, 4.	E. F. W., Newton, 8.	Henry Gove Vile, Mashawum, 5.
M. S. E., Willimantic, Ct., 10.	Friend, Winchester, 5.	U. P. W. Newton, 7.	R. A. L., Arlington, 1.
S. T. Thompson, E. Andover, N. H., 2.	H. B., Boston, 2.	Eben Peabody, Danvers, 7.	F. W. Foye, Worcester, 2.
Isaac Denby, New York City, 25.	H. E. T., Topsfield, 4.	Fullerton Memorial Circle, Park St., 20.	Cong. Ch., Cromwell, Ct., 15.
M. Shrewsbury, 2.	Inasmuch, Newtonville, 5.	W. B. M. Aux., New Bedford, 7.	A. R. N., Westboro, 6.
Sympathizer, Still River, 10.	Rev. Wm. Johnson, St. Louis, Mo., 5.	W. Northampton, 25.	Cong. S. S., Newport, N. H., 6.
K. and M. E. Frisbie, Kent, Ct., 10.	Mrs. N. P. Johnson, 5.	Rev. W. H. Moore, Hartford, Ct., 5.	W. M. Crane, Boston, 100.
L. R. T., Pittsfield, 10.	Mrs. J. N. Wilber, Orete, Neb., 1.	Mrs. F. A. Curtis, Searspoint, Me., 1.	Mrs. Helen Tucker, S. Hadley, 50.
A. Andover, 5.	First Cong. Ch., Newbury, 32.65	Cong. Ch., Camden, N. Y., 1.	Miss Vernetta L. Gibbons, S. Hadley, 5.
Union Cong. Ch., 10.	Fathers and Mothers' Bible Class, 2.25	Long Hill Union S. S. and Friends, 34.54	Miss Emily M. Edson, S. Hadley, 5.
Weymouth and E. Brantree, 10.	Cong. Ch., Colebrook, 11.	Mission Circle, Berlin, Ct., 37.65	Mrs. J. R. Galt, Northford, Cal., 5.
The Misses Pope, Norwich, Ct., 25.	First Cong. Ch. and Soc., Sharon, 34.54	Friend, 1.	Allen S. S., Dedham, 1.
E. W. Verona, Me., 1.	A. B. C. Newton Center, 15.	Cong. Ch., Colebrook, Ct., 1.	Friend, Waltham, 2.
Friend, Hartford, Ct., 3.	Elizabeth Campbell, Pittsfield, 10.	Jun. C. E. Soc., North Cong. Ch., 5.	Geo. O. Robinson, Cambridge, 5.
E. T. MacGregor, Boston, 3.	Friend, Williamstown, 10.	Friend, 1.	G. W. Skye, Woodbridge, Cal., 75.
L. A. Rhodes, Bay Center, Wn., 10.	E. L. S., Webster, 10.	Friend, Haverhill, N. H., 1.	Friend, Portland, Me., 1.
Friends, Middletown, Ct., 3.50	Inasmuch, Webster, 10.	Jua. C. E. Soc., North Cong. Ch., 5.	Davenport Cong. Ch., 20.50
Mr. and Mrs. W. S. Rounds, 20.	E. S. W., W. Brookfield, 1.	Friend, Providence, R. I., 5.	Second Ch., Dorchester, 5.
Friends, Rowley, 1.	Mrs. C. N. Loomis, Bolton, Ct., 1.	J. E. C. Goshen, R. I., 5.	Mrs. Jas. Haward, Churchoville, N. Y., 1.
Prim. Dept. Grace S. S., 4.50	Amie Alvord, 25.	Wom. Mis. Soc., Mayflower Cong. Ch., Indianapolis, 2.10	Exeter Cong. Ch., Lebanon, Ct., 9.
Cong. Ch., C. S. Missionary Inquiry, 4.75	Friend, 1.	We Two, Fall River, 2.80	A. Family, First Ch., Guilford, Ct., 4.
R. N. Seymour, Washington, D. C., 5.	Woman's Guild, First Pres. Ch., 2.80	Cong. Ch., Rosalia, Wn., 8.75	First Cong. Ch., Kalamazoo, Mich., 7.
North Lyme, Ct., 1.	Ladies' Miss. Soc., Straight University, 10.	Mrs. A. L. Morrill, Chicago, Ill., 5.	Ans D. Wood, Hancock, N. H., 1.
F. E. Snow, Guilford, Ct., 1.	Mrs. A. W. Doane, Dana, 50.	Mrs. B. C. Morrill, 1.50	Maria G. Pitkin, Hartford, Ct., 5.
G. R. Rice, Council Bluffs, Io., 5.	First Cong. Ch., Mansfield Center, Ct., 10.	Mrs. B. C. Morrill, 1.50	H. B. C., Norwich, Ct., 10.
A Mother and Son, Toulaloo, Miss., 2.	First Cong. Ch., Norwich, Ct., 16.30	First Cong. Ch., Elkhorn, Wis., 20.80	Few Members of Faculty of Mt. Holyoke College, 25.
Elizabeth Crowther, Oxford, O., 5.	E. F. A., Portland, Me., 2.	First Cong. Ch., Mansfield, Ct., 34.07	West Medford, 1.
A Missionary, Cleveland, O., 10.	Cong. Ch., Oldtown, Me., 8.	Chesler M. Grover, Hadley, 10.	J. W. S., Boston, 1.
Rev. H. A. Schaffner, Cleveland, O., 10.			Kim St. Cong. Ch. and Parish, Bucksport, Me., 23.75
A. Warren, N. H., 2.			
Mrs. M. M. Pond, Pepperell, 2.			

Elm St. S., Bucksport, Me., \$10.	Miss Clara L. Crane, Dalton, #25.	A. R. S., Stoughton, Wis., \$ 1.	A Nurse, Hanover, N. H., \$ 5.
Farosage, North Greenwich, Ct., 7.	Young Men's Bible Class, Winchester, N. H., 8.	Friend, Bethlehem, Ct., 5.	Mrs. E. E. Childs, 15.
Friends, Madison, Ct., 1.	Prim. Dept. Cong. S., Winchester, N. H., 5.	Ladies' Soc., Cong. Ch., Roseville, Ill., 12.	Friends, Burlington, Vt., 1.
Friends, Concord, N. H., 5.	Y. P. S. C. E., " " 4.50	Friend, " " 5.	S. L. Bush, Spencerport, N. Y., 1.
In Memory of S. P. O., Brooklyn, W. B. M. Aux., Berlin, Ct., 5.37	Miss S. A. Knapp, " " 2.50	G. S. Butler and Family, Union, N. H., 7.80	Frederick Newport, Jonesport, Me., 1.
Lucy Hale Tapley, Atlanta, Ga., 1.	Mrs. J. A. M. Atwood, Waukegan, Ct., 50.	Y. P. S. C. E., Bradford, Anson, Dover, N. H., 2.	E. M. Sawyer, " " 1.
Friend, Holyoke, 1.	Mr. J. A. Atwood, " " 10.	Mrs. C. S. Newton, Worcester, 5.	D. J. Sawyer, " " 1.
Cong. S. S., Grand Meadow, Minn., 2.74	Y. P. S. C. E., " " 2.50	Friend, West Epping, N. H., 1.	Mrs. E. G. Sawyer, " " 2.25
First Cong. Ch., Brookfield, 1.	Individuals, " " 7.50	R. B. S., Swampscott, 1.	John Sawyer, " " 1.
First Cong. S. S., " 10.	Mrs. E. B. Ripley, Philadelphia, Pa., 10.	Four Friends, Weston, Vt., 2.05	N. S. and M. L. Potter, New London, Ct., 2.
H. M. A., " 24	T. B. Walker, Waterbury, Ct., 25.	Friend, Egin, Ill., 10.	Friend, Gilead, Me., 2.
Mrs. C. G. Morehouse, Springfield, 1.	Mrs. Oscar Belden's S. S. Class, Hatfield, Ct., 10.	Primary Class, Cong. S. S., Providence, R. I., 5.	R. H., St. Paul, Minn., 1.
Two Friends, Belmont, N. H., 3.	Mrs. H. J. Stowell and Daughter, So. Deerfield, 2.	Friend, New London, Ct., 1.	Friend, Elgin, Ill., 1.
Reader of The Congregationalist, Friend, Thomaston, Me., 11.	Mrs. Campbell, Northampton, 1.	Mrs. C. A. Twitchell, Cottage City, 1.	J. L., Willimantic, Ct., 1.
Cong. Ch., Whitinsville, 232.48	Mrs. Chandler, " 1.	Worcester South S. E. Union, 19.28	E. S. Wilson, Calais, Me., 1.
King's Dau. Cong. Ch., Whitinsville, 50.	Pilgrim Ch. Aux., Dorchester, 5.	J. Brodribb & Family, Hartford, Ct., 1.55	Chas. H. Jones, Shrewsbury, 1.
Mrs. R. A. Barnes, Plainville, Ct., 2.	Annie M. Pollard, New York City, 2.	Cong. Ch., Wilder, Vt., 25.	Mrs. M. O. McChellan, New Haven, Ct., 10.
Resolute Circle, King's Daughters, Ivoryton, Ct., 10.	—, E. Brentwood, N. H., 2.	Robert Chapman, Saybrook, Ct., 5.	D. M. Mitchell, South Britain, Ct., 25.
Sara D. Smith, Naugatuck, Ct., 5.	Friends, Northfield, Vt., 9.50	Mrs. H. A. Lyman, Englewood, N. J., 6.	Mrs. J. W. Merrill, Keene, N. H., 1.
Friend, Concord, N. H., 2.	Y. P. S. C. E., Northfield, Vt., 3.50	F. J. W., Hartford, Ct., 6.	Mrs. E. W. Morris, Yonkers, N. Y., 5.
Bethlehem Miss'ry Soc., Los Angeles, 3.25	Friends, Waldoboro, Me., 1.25	—, Hartford, Ct., 5.	E. L. Cochrane, Hackensack, N. J., 3.
First Cong. S. S., Bristol, Ct., 38.22	Miss S. A. Holt, Swampscott, 1.	Friend, Harvard, Neb., 1.	M. L. D., New Haven, Ct., 1.
First Cong. Ch., So. Hadley, 258.45	Friend, South Ch., Concord, N. H., 3.	G. Dillingham, Fall River, 35.55	Alice B. Carleton, New Haven, Ct., 1.
First Cong. Ch., Boxford, 17.25	Frank A. Morse, Rutland, Vt., 5.	Shawmut Ch., Boston, 2.	L. G. Millia d. Milwaukee, Wis., 2.
First Cong. S. S., " 13.50	Mrs. Frank A. Morse, " 1.	Q. S. S., " 2.	Somebody, Amherst, 5.
R. E. T., East Orange, N. J., 10.	Ladies' Aid Soc., Cong. Ch., Rye, N. H., 50.	Friends in Hubbardston, Cong. S. S., Genoa, Neb., 5.	Mrs. Frank E. Jenkins, Atlanta, Ga., 2.25
J. W. Towne, East Orange, N. J., 50.	H. C. R., Chicago, Ill., 25.	Neille H. Lyman, " 10.	Helen C. Jenkins, " 25.
North Oons. Ch., Pasadena, Cal., 10.	Rev. C. L. Hall, Elbowoods, N. D., 5.	Friend, Boulder, Col., 1.	C. and J. D. Reading, Pa., 25.
Friend, Lexington, 6.55	M. A. Goodrich, Lyons, Io., 1.	J. H. D., " 1.	Minnie McAlpine, Toulaloo, Miss., 1.
Y. P. S. C. E., Simsbury, Ct., 5.	H. A. W., Minneapolis, Minn., 1.50	Cong. S. S., Whitinsville, 50.34	Z. N. C. E. Soc., First Cong. Ch., W. Hanover, 5.50
B., Springfield, 1.	Friend, Brooklyn, N. Y., 182.25	Two Friends, Lexington, A Friend, West Cheshire, 1.	Y. P. S. C. E., E. Berkshire, Vt., 7.16
Cash, Meriden, N. H., 5.	Mrs. T. and Miss J., Brooklyn, N. Y., 10.	Wm. Todwick, Berea, Ky., 3.	Rev. A. K. Teale, Mattapan, 8.
S. D. T., Bangor, Me., 2.	Cong. S. S., Waltham, 20.	Jennie Watkins, Gomer, O., 1.	Mrs. A. K. Teale, Mattapan, 8.
Mrs. E. R. Rowell, Stratford, Vt., 5.	Two Friends, Auburndale, 3.	Anne Peate, Gomer, O., 1.	Five Ladies, Melrose, 5.50
N. B. Cobb, Stratford, Vt., 2.	Roger Leavitt, Cedar Falls, Io., 10.	First Cong. Ch., Olivet, Mich., 60.	H. M., Roxbury, 200
H. B., Hartford, Ct., 2.	Friend, Bangor, Me., 1.	L. K. G. and E. G. C., Newton, 1.	Mr. and Mrs. P. O. Gardner, Blue Island, Ill., 2.
M. H. Harrington, Germantown, Pa., 75.	Friend, So. Chelmsford, 2.	Zeno, 11.	H. Holland, Westfield, 2.
L. P. Mathews, Grete, Neb., 2.	Nute Chapel, Milton, N. H., 17.15	Cong. Ch., Mansfield, O., 1.	H. G. B., Southport, Ct., 2.
Y. P. S. C. E., So. Amherst, 4.50	M. E. G., Gleasondale, 1.	Evelyn Miner, Shirley, 1.	H. M. Clarke, Providence, R. I., 5.
Mary R. Smyly, Hartford, Ct., 5.	S. Easthampton, 2.	M. C. Taylor, Pittsfield, 10.	Cong. Ch., Ayer, 26.75
Theron Upson, Hartford, Ct., 10.	Ellen M. Stuart, Hartford, Ct., 1.	Ladies' Aid Soc., Colrain, 5.	Mrs. P. S. Manson, Holyoke, 5.
C. E. S. of First Cong. Ch., Norwich, 10.	Rev. H. K. Warren, Yankton, S. D., 5.	E. D. F., Keene, N. H., 5.	John K. Judd, " 10.
Cong. S. S., So. Hadley, 5.	Friends in Evan. Ch., W. Roxbury, 11.	Dr. J. E. Pratt, Dumont, N. J., 5.	Y. P. S. C. E., San Luis Obispo, Cal., 4.50
S. E. H., " 5.	Friends, Belfast, Me., 4.	Sarah L. Pratt, Dumont, N. J., 5.	Mr. and Mrs. G. Henry Whitcomb, 50.
Cong. S. S., Conway, 20.		E. W., Clinton, Mich., 2.	
A. M. H., Biddeford, Me., 2.			Total, \$4,988.52
Mrs. J. H. Fyfe, Blairtown, Io., 2.			Previously Acknowledged, 10,842.97
Friend, E. Weymouth, 2.			Grand Total, \$15,831.49
Rev. R. K. Black, Granby, P. Q., 10.			
Two Friends, Rollstone Ch., Fitchburg, 50.			
Mrs. Z. M. Crane, Dalton, 50.			

## Woman's Board Prayer Meeting

CONGREGATIONAL HOUSE, BOSTON, FEB. 9

Mrs. H. H. Leavitt presided. Miss Child quoted Mrs. Stover's account of Mrs. Webster's experience in getting the women together to teach them to give. What could they give? Something from their store of vegetables, reckoned according to their value; but there, as elsewhere among untrained Christians, it was a lesson to be learned that they were not simply to receive.

Miss Kyle reported some of the missionaries in West Africa. Mrs. Fay of Ballund thinks the home friends do not realize that four months is the shortest time in which one can expect a reply to a letter, and tells how they have kept a crowd of boys busy cultivating the "woods" in which their house was built, "until it begins to look quite civilized," with "even a flower garden and a rose hedge." Judging from past experience, she says: "It will just begin to look pretty by the time we have to leave. We had such a lovely garden in Bihé, but have not the fruit of it after all. However, I would do the same again even if I knew I would never taste of it. Mr. Fay laughs at me for planting date palms, which do not begin to bear before thirty-five years and are only in their prime at eighty. But never mind, it will be pleasant to look down and see some one else eating them. I think it is a good plan to help build up the country as well as the people with anything from which they can draw benefit." Her kindergarten was in full swing, with a happy little crowd of children, and the work generally is progressing.

Miss Maggie Melville, anticipating with great delight the return of her sister, writes of the ingathering of the corn. It is the custom for the women to invite others to help them, reminding one of the old fashioned New England husking bees. She says: "Our young women, when they have finished and have their baskets loaded, sing the Doxology, then carry the corn to the village and put it in the crib. As they walk along they sing the native songs for the ingathering. But the village women, when they have finished the husking, have fetiches and offerings to the spirits, with much beer drinking. Some at the villages this year have given up the beer and other performances." One chief has prohibited beer in his village, and now has morning and evening prayers conducted by one of the station lads.

Miss Washburn read a recent letter from Miss Phelps at Inanda, giving an encouraging account of the work "when the land is being so torn and desolated by war."

## For Endeavorers

### PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic, Feb. 25-March 3. The Strength of Humility. Luke 18: 9-14.

As we see these two men in Tissot's picture—the one self-complacent, ostentatious, supercilious, the other bowed, broken, despairing—the former seems to outward judgment the strong, imperious, successful man and the other the weakling. But could we have followed each in after life and seen them in emergencies and crises there might have been a total reversal of judgment, as the proud Pharisee found his self-complacency no proof against the woes of life or the final enemy, while the publican because he had been brought low and had learned to be clothed upon with a power not his own was doubtless able to cope with whatever befel him and to live thereafter a clean and virile life.

We must all learn to appraise aright our own personality before we can be strong. The weakness of pride consists in part in a man's ignorance of other forces of the universe with which his life must sooner or later be placed in comparison. Why, for instance, does a college course usually knock the conceit out of a man? Simply because he is brought in contact with other brains than his own, other types of personality, and he learns that, notwithstanding the vast amount of learning which he brought with him when he matriculated, there are realms of knowledge of which he knows little and many men whose mental range and grip equal, and perhaps exceed, his own.

The same process of education takes place in the spiritual realm. Why are the best men usually the humblest? When many years ago George Müller first met, at Bristol, Eng., Mr. Moody he predicted that the latter would be remarkably useful because he exhibited such unmistakable docility. How a man's sense of his own virtues dwindles when he actually comes in contact with the personal Christ, when he has a vision of the beauty and ma-

jesty of God. He may have thought before that he was a pretty decent fellow, much better than the drunkards and the gamblers, or even this common fellow here or there. But his self-esteem vanishes in a moment, when he is honest enough to measure his life by the saints and heroes of the race and by God's well beloved Son.

The humble man is strong because he is likely to be a prayerful man. His very consciousness of insufficiency drives him to the God who through all history has taken ordinary men and endowed them with power even when they shrunk back from his call. Dr. Pierson says, "It is not necessary to be a fool in others' eyes; but it is necessary to seem a fool in our own eyes in order to be largely used of God." Every fresh revelation of our own weakness, our own unspirituality that really drives us back to God is prophetic of coming strength.

The humble man is also likely to be a hopeful man, and hope is one essential element of strength. Genuine humility—not the mock humility which is always singing, "O, to be nothing, nothing"—breeds hopefulness, not in one's unaided powers but in self plus the God who gives "grace unto the humble." The humble life that waits daily on God learns, little by little, the secret of hope, and e'er long the very tones of the voice and the new courage in one's bearing show that he has laid hold upon the hope that maketh not ashamed.

### IN ITS TWENTIETH YEAR

One society reports that its welcoming committee distribute cards to strangers for their names and addresses. A helpful way in which to serve the pastor.

The evangelical young peoples' societies of Burlington, Vt., propose a meeting of the State C. E., Baptist and Methodist societies to be held during the present year.

On the anniversary date, the Y. P. S. C. E. numbered in the world 56,815 societies, of which 42,725 were in this country. Out of 15,002 Junior organizations, 13,008 were enrolled in the United States.

Tours One and Two for London in July are already filled. The U. S. C. E. has planned Tour Eight to be conducted by George W. Coleman. This will duplicate to some extent the Banner Trip.

The birthday of Endeavor was observed in many lands. Morning prayer meetings were the order with some societies. At Williston Church, Portland, Me., the cradle of the society, Dr. Smith Baker and Treas. William Shaw gave addresses.



## In and Around Boston

Thirty-five Years of Loving Service



In the busy and harmonious colony of more than 100 workers associated with denominational interests that center at the Congregational House there is one person who has been continuously in service for thirty-five years. She alone survives of those who made the transition, in 1873, from Chauncy Street to the building on the corner of Beacon and Somerset Streets, abandoned only a year and a half ago for the present structure. She has seen the coming and going of secretaries, editors and clerical assistants, and to all alike she has been a warm and faithful friend, while to the hosts of outsiders who have come to the Congregational House on one inquiry or another she has rendered constant and valuable assistance. The name of this patron saint in the denominational building is Miss Mary Eliza Stone.

To speak or to think of the Congregational Library is at once to call up the picture of this serene, sunny and accommodating soul. She has never wandered far from the precincts of the library, with whose treasures she has acquired rare familiarity. In all this time she has not taken more than a fortnight's vacation annually, though entitled to a month each year. Her main diversion has been attendance upon the annual conventions of the Home Missionary Society when they were within easy reach of Boston. Her friends could not permit the milestone marking the thirty-five years of service to pass without a gathering in her honor, and last Thursday evening, which happened to be a birthday anniversary as well, they rallied in Pilgrim Hall, together with a considerable number of persons from the city and vicinity. There were several speeches, devoted chiefly to recounting her services and her worth. Dr. McKenzie referred to the advantage of a position in a library, where one is, as it were, cradled in the lap of eternity and has fellowship with devout souls of all ages. In behalf of her associates Thomas Todd presented her with a book, between whose uncut leaves she subsequently found a number of greenbacks.

## Home Mission Federation

In view of the Hartford conference upon this important matter, and which is reported on page 232, the Ministers' Meeting considered that topic on Monday. Dr. Alex. McKenzie thought that the annual reports of the various societies voiced dissatisfaction with the present method. The Harvard University idea is to be commended in the eminent service rendered by one man, who gives time and thought to every department of the corporation. There is a minimum of waste and slight overlapping. Such a method applied to our societies would not decrease any man's interest in his own organization, and would weld together the different lines of enterprise and concentrate energy.

Rev. G. A. Hood spoke of the unanimous willingness of missionary secretaries to receive suggestions, and to follow when feasible. History shows that even the National Council has been at times too hasty in its proposals of improvement. Specialization as followed by one society must not be sacrificed in the federation of all. Denominational loyalty needs cultivation for greater success. Individuals and churches should keep their gifts abreast of their new ideas for the various boards.

## Religious Fanaticism

From reports in the daily papers and statements of persons who have frequented the

meetings of "Evangelist" Sandford, now holding meetings in Boston, it would appear that he is mentally unbalanced on religious subjects. He has built an extensive establishment in Maine, where he claims to have healed the sick and raised the dead. In this city he undertakes to work miracles of healing and he commands demons to come out of men, and crowds gather to witness his antics and hear his ravings. Some of the hearers appear to be influenced by the speaker, as Negroes in the South sometimes are in times of religious excitement. Mr. Sandford has secured considerable money in Maine and a rather numerous following, and he seems to be making some headway with illiterate people here. Religious fanaticism has for many persons transient and for some perennial attractions.

## The Day of Prayer at Amherst

At Amherst College, where the Day of Prayer has formerly been often so solemn and precious a season, the change to a Sunday, doing away with the idea of setting apart a day out of the busy week for this special purpose, seemed to some like the giving up of a sacred institution. But, in view of the new state of affairs introduced by the widespread work of the Y. M. C. A. in the colleges, through which much that was formerly prayed for is already accomplished, there was no opposition to the change, and natural regrets for the loss of some features of the day were outweighed by satisfaction with the progress indicated by this change.

Morning service was held at the usual hour. President Harris's sermon from the text, "If any man will come after me, let him deny himself and take up his cross, and follow me," was a simple and forcible presentation of the conditions and the method of attaining Christ-like character and power.

At half-past three in the afternoon there was a largely-attended prayer meeting in the Y. M. C. A. room, corresponding to the meeting formerly held in the forenoon of the Day of Prayer. Brief addresses were made by E. A. Burnham, '94, J. T. Stooking, '95, and C. M. Gates, '97, representing the alumni at Hartford, New Haven and Union Seminaries, respectively; also by President Harris and Prof. H. P. Smith. In the evening the usual Y. M. C. A. meeting was held, led by the general secretary of the association, Mr. W. H. Tinker, '99.

The religious condition of the college is hopeful. Several of the students have joined the church on confession of their faith this college year, and others are earnestly considering the step. The general feeling in the college is more than usually favorable to seriousness and spirituality. With seventy-three per cent. of the students already enrolled as members of churches, there is not the occasion that formerly existed for special revival seasons, but there is much room for prayer and effort that this large body of Christian men may be directed into a higher and more efficient spirituality, and that still others may be won to Christ.

The thrilling accounts of need and suffering in his district in famine and plague-stricken India, coming to us from our college missionary, Rev. Edward Fairbank, have stirred the college to action, and already some \$300 have been sent to him from Amherst since Commencement, besides the amount regularly contributed for his salary. This fresh interest in the work abroad reacts favorably on the college.

W. I. F.

## The Church Prayer Meeting

Topic, Feb. 19-24. Rejecting Christ Without Actual Intent. 1 Kings 20: 38-40; Matt. 23: 1-13, 41-46.

Not to accept is to reject him. Drifting into fixed indifference. Mistaking good will towards religion for sufficient piety.

[For prayer meeting editorial see page 224]

## The Children's Page

The New View Point Presents It

There are few New England homes where the boys and girls do not know Ezekieliah Butterworth. His stories show him to be keenly alert to the interests of child life.

From his ability to judge of "good things," it is evident that he reads other papers besides the *Youth's Companion*, to which he contributes much of his pen work. This is what he has to say for our own New View Point:

"The children's readings in your paper have a German story charm—an Auerbach winsomeness that associates itself with twilight peace in summer and fireside lights in winter. Your Conversation Corner has long been a delight in the home in which I live. There is a heart touch in many of these social articles that tend to make the home sacred, and your readers will thank you for this influence for 'many a year.' Above all reading, I love a simple German home story. Your department catches this spirit, of which kind of reading our homes and schools must have more in the 'kindergarten age' to come."

Mr. Martin of the Conversation Corner has a voluminous correspondence with the children of the reading world. He shares his letters with the little folk week by week, to their great joy. Pictures of "Cornerers," their doings and purposes, add a charm to this page. Does your little nephew or grandchild see this department? Then there are "Tangles" in whole skeins for the brightest boys and girls, and many attractive stories.

With all a strong Christian atmosphere surrounds the child readers of *The Congregationalist*. They are better because it enters the family circle.

Try its salutary influence upon some other home.

Yours, THE CONGREGATIONALIST,

Warren P. Landers, Supt. of Circulation.

## Benevolent Societies

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts (and in Massachusetts only) by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 609 Congregational House, Rev. Joshua Colt, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 607 Congregational House. Office hours 9 to 5. Annual membership, \$1.00; life membership, \$20.00. Contributions solicited. Miss Lizzie D. White, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, Boston. Frank H. Wiggin, Treasurer; Charles E. Sweet, Publishing and Purchasing Agent. Office in Amherst, 4 Fourth Ave. and Twenty-Second St.; in Chicago, 153 La Salle St.

WOMAN'S BOARD OF MISSIONS, Room 704 Congregational House, Miss Sarah Louise Day, Treasurer; Miss Abbie B. Child, Home Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, United Charities Building, New York. Missions in the United States, evangelistic and educational, at the South and in the West, among the Indians and Chinese. Boston office, 615 Congregational House; Chicago office, 153 La Salle Street. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, Fourth Ave. and Twenty-Second St., New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY—Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; Charles E. Hope, Treasurer. United Charities Building, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY (including former New West Education Commission). Scholarships for students for the ministry. Twenty-seven Congregational Colleges and Academies in seventeen States. Ten free Christian schools in Utah and New Mexico. S. F. Wilkins, Treasurer. Offices 613, 613 Congregational House, Boston; 151 Washington St., Chicago, Ill.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—Contributions used only for missionary work. Rev. George M. Roynton, D. D., Secretary and Treasurer; W. A. Duncan, Ph. D., Field Secretary; Rev. Francis J. Marsh, New England Superintendent, Congregational House, Boston.

THE CONGREGATIONAL CHURCH UNION of Boston and vicinity (Incorporated). Its object is the establishment and support of Evangelical Congregational Churches and Sunday Schools in Boston and its suburbs. Samuel O. Darling, Pres.; C. E. Kelsey, Treas.; J. J. Tillingshast, Sec., 45 Milk St., Boston.

NATIONAL COUNCIL'S MINISTERIAL RELIEF FUND.—Aids aged and disabled ministers and missionaries and their families. Secretary, Rev. N. H. Whittelsey, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct. Form of a bequest: I bequeath to the Trustees of the National Council of the Congregational Churches of the United States (a body corporate chartered under the laws of the State of Connecticut) (here insert the bequest), to be used for the purpose of Ministerial Relief, as provided in the resolutions of the National Council of the Congregational Churches of the United States.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, offers its services to churches desiring pastors or pulpits supplied in Massachusetts and in other States. Room 610 Congregational House, Boston. Rev. Charles B. Rice, Secretary.

THE BOSTON SEAMAN'S FRIEND SOCIETY, organized 1837. Chapel and reading-room, 257 Hanover Street, Boston. Open day and evening. Sailors and landmen welcome. Daily prayer meeting, 10:30 A. M. Bible study 3 P. M. Sunday services, usual hours. Meetings every evening except Saturday. Branch mission, Vineyard Haven. Is a Congregational Society and appeals to all Congregational churches for support. Send donations of money to B. S. Snow, Corresponding Secretary, Room 601 Congregational House, Boston. Send clothing, comfort bags, reading, etc., to Capt. S. S. Nickerson, chaplain, 257 Hanover Street. Bequests should read: "I give and bequeath to the Boston Seaman's Friend Society the sum of \$—, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKensie, D. D., President; George Gould, Treasurer.

THE WOMAN'S SEAMAN'S FRIEND SOCIETY of Boston, Room 601, Congregational House. Annual membership \$1.00; life membership \$20.00. Miss Mary W. Brooks, Treas.

## Life and Work of the Churches

### Meetings and Events to Come

**FOREIGN MISSIONARY PRAYER MEETING**, under the auspices of the Woman's Board of Missions, Pilgrim Hall, Congregational House, every Friday at 11 A. M.

**BOSTON MINISTERS' MEETING**, Pilgrim Hall, Monday, Feb. 19, at 10 A. M. Topic, *The Duty of the Protestant Half of Boston to the Catholic Half*. Speaker, Mr. Robert A. Woods of the South End House.

**CONGREGATIONAL CHURCH UNION** of Boston and vicinity, annual meeting, Leyden Church, Brookline, Feb. 19, 7.45 P. M. Speakers, Rev. W. H. Davis, D. D., Rev. W. H. Albright, D. D.

**WOBURN ASSOCIATION**, Melrose Highlands, Feb. 20.

**PLYMOUTH ASSOCIATION**, Church of the Pilgrimage, Plymouth, Feb. 20, 10 A. M.

**ECUMENICAL MISSIONARY CONFERENCE**, New York City, April 21-May 1.

**INTERNATIONAL C. E. CONVENTION**, London, Eng., July 14-18.

### FROM THE NORTHWEST

Few Congregationalists realize what far-reaching results are involved in the appointment of the superintendent of home missions in one of the more populous commonwealths of the West. His jurisdiction often covers in one state points as far distant as Eastport, Me., and Philadelphia. His plans for Christ's work, which may seem of minor importance



REV. GEORGE R. MERRILL, D. D.

at the time, produce in two decades towering results. As one looks over the denominational map of one of these Western states, he can see by the paucity or plenitude of churches just where each superintendent of missions withheld his hand—often perforce—or where his prophetic insight led him to take advantage of early openings. Then there is the rare gift of selecting men for difficult positions and the faculty of wisely advising in the multifold affairs of 100 missionary churches. Added to these must be the ability to put this work before the churches with such address as to secure their hearty indorsement and their liberal gifts. And finally he must put on the armor which shall enable him to run the gauntlet of criticism from the bad man, the shiftless man and the man who judges his work through the minimizing perspective of distance. The religious side, though of supreme importance, we have left out as being self-evident.

This broad estimate of the needs of the position is to introduce the statement that the entire state congratulates itself on the opening of the administration of Rev. George R. Merrill, D. D., for ten years pastor of First Church, Minneapolis, and for the past two years with Leavitt St. Church, Chicago. His acquaintance with the state is unsurpassed. His consideration for pastors on the smaller fields has for years brought them to him for counsel and help. His high ideals and far-reaching plans should have a most favorable result in the building up of Christ's Church in our midst. We have for so many years had his influence in all large plans for the state that his induction into office seems rather a home coming than a new coming. To this position of greatest influence among us we heartily welcome him and propose to unite, by gifts, words and deeds, in making his administration worthy of his honored predecessors.

Under the leadership of Catherine W. Nichols the Minnesota Woman's Missionary Union has been of great help in raising funds for the home societies, especially the Congregational Home Missionary Society. She is one of the few workers who has seen Congregationalism develop from the start. One of the first members of Plymouth Church, St. Paul, as she grew to womanhood her interest developed in all lines of Congregational work. During the nearly ten years of her presidency of the W. H. M. U. she has been a source of strength to home missions. Her management of difficult questions, her breadth of view and her poise have made her a natural and efficient leader in woman's work in our churches. This Woman's Union intends to make a departure in assuming the missionary expense of individual fields under advice of the superintendent.

When a smaller church comes to its majority, builds an ample house of worship and assumes the functions and the responsibilities of a larger church, it is a matter of note in a section where so large a portion of the work is still in the first stages. Fifth Avenue Church, Minneapolis, Rev. J. E. Smith, pastor, has just completed a large and commodious house of worship. At the dedication, which was practically without debt except to the Building Society, Dr. L. H. Hallock preached the sermon and other parts were taken by Rev. Messrs. Holmes, Fisher, Mather and Merrill. The Congregational Club meets with this church to give a house-warming and to initiate in the cities the Carleton College movement for the raising of additional endowments. Rev. Theo. Clifton, the western secretary of the Education Society, and Miss Margaret Evans, the widely known and honored preceptress of Carleton College, are to present the college before the club.

The St. Paul Congregational Union, Rev. H. A. Risser, superintendent, held lately its annual meeting—the largest in recent years. The address was by Superintendent Merrill on Meeting Opportunities. The local churches raised about \$1,000 for the union this year. The debt was reduced by \$500 and the balance put in process of liquidation. The union has two churches and five missions under its care and is of great help to Congregational interests in the capital city.

R. P. H.

### THEOLOGICAL SEMINARIES

#### Bangor

Professor Sewall is lecturing on English Literature.—N. O. Bolby preaches at West Hampden Baptist church, Mr. Jennings at North Bangor, and on Feb. 11 Messrs. French and Partington preached at North Ellsworth and Kenduskeag, respectively.—The first game of the tournament between the seminary and city Y. M. C. A. bowling teams has been played.

#### Andover

Rev. E. H. Eaton of New York city addressed the Society of Inquiry, Wednesday, Feb. 14, on *The New Test of Christianity*.—At the meeting of the missions seminar reviews were presented of recent books on Africa and Egypt and of missionary work in papal lands.—The subjects of the papers read at the church history seminar, Feb. 11, were: *The Influence of the Clergy upon Civilization in the Dismemberment of the Empire*, and *The Conflict of Christianity and Heathenism During the Period from 313-476*.—The Society of Inquiry during the past week received a letter from Dr. Hume, '73, of Ahmednagar, Marathi Mission, India. He presents the need of more strong men.

#### Hartford

Dr. Joseph Root recently addressed the Conference Society.—F. Hopkinson Smith has lectured before the Art Society on *The Quality of the Picturesque*.—Prof. Tracy Peck of Yale has delivered an illustrated lecture on the Roman Forum before the Archaeological Society.—The time for receiving theses for the B. D. degree has been extended to April 14.—The last Senior seminar in theology concluded the discussion of evolution.

#### Yale

Last week Professor Sanders lectured on *The English Bible from Tyndale to the King James*

Version.—The Senior address was by Dr. W. M. Hess on *Morality, Religion and Christ's Teachings*.—The Leonard Bacon Club lecture was by Rev. J. C. Wilson of Brooklyn. Dr. Washington Gladden lectures next week.—The students recently invited a graduate, Rev. J. C. Wilson of Puritan Church, Brooklyn, to speak on *The Kind of Preparation Needed for the Christian Ministry*.

#### Oberlin

Secretary McMillen of the Sunday School Society delivered lectures last week on *The Pastor and the Sunday School*, *Sunday School Management and Spiritual Results*. Special invitations were sent to surrounding churches and schools to attend.—Mr. S. E. Taylor, secretary of the Student Y. M. C. A.'s and of the Student Volunteer Movement, held a conference in Council Hall last week.

#### Chicago

Jan. 30 Professor Curtiss gave a stereopticon lecture on *The Peninsula of Sinal*.—Professor Taylor has just visited Duluth at the invitation of the Teachers' Federation there. He gave seven addresses, one at a mass meeting in the Opera House, and had an "office hour" at the hotel for consultation on social problems. The mass meeting was under the auspices of the Trade and Labor Unions and the Sociological Club of Duluth.—R. W. Rogers of the Middle Class has been ordained pastor of the Lake View Church, Chicago.—Superintendent Broad of Kansas has just visited the seminary to bespeak men for that state.—A special prayer meeting was held the last Thursday of January, but the Day of Prayer for Colleges was appointed to be observed Thursday preceding the second Sunday of February.

### CLUBS

**MASS.**—The Lowell Club met with John Street Church, Feb. 5, and listened to a thoughtful address by Dr. Josiah Strong of New York upon *The Twentieth Century City a Peril*. Rev. W. D. Leland of the Pawtucket Church gave an address on *Some Needs of Our Own City*.

The Cambridge Club elected its officers last Monday night, with this as the result in part: Dr. R. A. Beard, president; Mr. Phineas Hubbard, secretary. The topic was *The Congregational Pulpit*, and the speaker Dr. Alexander McKenzie.

**CT.**—On Feb. 5 the New Haven Club was addressed by Mrs. Mabel L. Todd at Grand Avenue Church.

### NEW ENGLAND

#### Massachusetts

(For Boston and other Massachusetts news see pages 243 and 237.)

**GARDNER.**—At the foot of the weekly calendar of notices is printed a form to be signed by any who wish thus "to be numbered among the followers of Christ." The signed slip is to be dropped into a box in the vestry.

**IPSWICH.**—First. On invitation of the pastor, Rev. Edward Constant, the members held a reunion and roll-call Feb. 6. After supper a short devotional service was held, with earnest words from the pastor.

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**BYFIELD.**—Rev. D. C. Torrey, the pastor, has taken up a wider ministry through the columns of the weekly *Advocate*, of which he is editor. Editions are published for both Byfield and Georgetown, and the whole tone of the paper is distinctly elevated, with no hesitancy to discuss and commend religion.

**LOWELL.**—The Ministers' Union by unanimous vote of those present has decided to inaugurate a scheme of church federation by a Christian Alliance of individual Christians. The chairman of the committee to prepare the constitution and launch the movement is Rev. G. F. Kennigott of Trinitarian Church.

**TAUNTON.**—*Winslow* has put upon its calendar the name of "Rawaji Sathie, missionary pastor, Daitteane, India," thus falling into line for the "forward movement." The money is entirely additional to the annual contribution for the Board from this church. The pastor presented the plans a few weeks ago. The people promptly responded with a sufficient sum. Rev. Clayton Welles is pastor.

**CHELMSFORD.**—North has experienced an unusual degree of religious interest, special services have been held daily for the past two weeks and the pastor, Rev. R. W. Dunbar, has been assisted by the pastors from Lowell.

**UXBRIDGE.**—The religious interest has led to the forming of a Conversation Club, whose members pledge themselves to Christian conversation in the social opportunities of daily life. Rev. F. L. Bristol is pastor.

**GREENFIELD.**—*Second.* The yearly S. S. report shows that out of a 265 membership 65 scholars were perfect in attendance. Of these two members have been present every Sunday for 13 and 14 years, respectively.

**SOUTH HADLEY.**—*First.* Jan. 21 Rev. J. E. Abbott of Bombay, India, the new "foreign pastor" of the church, was present. The offering that Sunday was \$255. In 1899 110 Mt. Holyoke students and teachers took the "wayside covenant of associate fellowship." Last year a "covenant of Christian discipleship" was circulated in the Sunday school and urged by the teachers upon all over 12 years of age who had not committed themselves to the Christian life. About 25 signatures were secured. Rev. A. B. Patten is pastor.

#### Maine

**BENTON FALLS.**—The church building and vestry have been thoroughly repaired and put in excellent order. The pastor, Rev. T. R. Williams, has been untiring in his efforts to secure this result.

Continued on page 246.

### Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

**CHANEY.**—In Dundas, Minn., Jan. 13, Rev. Lucian W. Chaney, aged 77 yrs.

**COUSINS.**—In Biddeford, Me., Jan. 29, John Chapman, oldest son of Rev. E. M. Cousins, aged 15 yrs., 5 mos., 11 days.

**KITCHEL.**—In East Liverpool, O., Jan. 28, Harriet Tyrell, widow of Rev. H. D. Kitchel, D. D. The interment was in Detroit, Mich.

**RICE.**—On Wednesday, Feb. 7, Rev. Chauncey D. Rice, in the 86th year of his age, at his late residence, 236, Macon Street, Brooklyn, N. Y.

#### W. P. HENDRICK

Died at Richville, N. Y., Feb. 2, of capillary bronchitis, Willis P. Hendrick, editor of the *Richville Recorder*, in the forty-fourth year of his age. He was a lifelong resident of Richville, a member of the Good Templars, Foresters, Macabees and Masonic fraternities and an active member of the Congregational church for thirty years. He leaves a widow and six children, a father and mother and a twin brother, Rev. Webster L. Hendrick, pastor of the First Congregational Church at Norwich, Mass.

#### MRS. MARY BULLARD DAVIS

Mrs. Davis, who died in Pittsfield, Mass., Jan. 24, was born in Oxford, Mass., in 1825. Her father, Samuel Dowse, was a man of high integrity, public spirit and earnest Christian life. Her mother was devotedly pious. Religious from childhood, she united with the church at an early age, and honored the connection by a life of spotless purity and service to others. She was married, at the age of twenty, to Mr. Henry Gilbert Davis of Oxford, and went to Pittsfield to pass the rest of her life—more than fifty years. She was the mother of four children—two sons, who died in infancy, and two daughters, who survive her.

**WARD'S**

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She early took her place in the activities of the church and in missionary work, always also doing her part in the charitable organizations of the town. For many years she was one of the vice-presidents of the House of Mercy and always working for its welfare. Her greatest interest and effort, however, were given to the Free Will, a society for sending boxes to home missionaries. She was president for many years, and bore the whole responsibility on her own shoulders. Gifted with beauty, grace of manner, good health and a cheerful courage, she would have made herself felt anywhere, but when we add that the keynote of her life was unselfishness, and the source of that her love for her Lord we can understand the great influence and power she exerted.

#### MRS. MARTHA WARREN SOUTHWORTH

Born in Haverhill, N. H., Oct. 28, 1820; died in Lebanon, N. H., Jan. 29.

It requires but a moment to write this announcement. It required seventy-nine years to live that life the elements of whose rare excellencies of character, inherent in it from the beginning, were carefully developed and fostered by wise and earnest Christian parents. Mrs. Southworth was a graduate of Hartford (Ct.) Female Seminary, of the class of 1837.

In 1839 she married Rev. T. D. Southworth, then located at Franklin, Mass., an associate pastor with the notable Nathaniel Emmons, D. D. In 1852 this pastoral relationship was severed, and from that time until 1859 several churches were served in northern Vermont and eastern New York. For ten years, from 1859 until Mr. Southworth's health failed, they worked as home missionaries in Pleasant Prairie, Wis. These were years of sacrifice, but always remembered with joy and gratitude. At the close of this period Rev. and Mrs. Southworth went to the home of his boyhood in Bridgewater, N. J., and there remained until his death in 1874. Then Mrs. Southworth sought her native New England, which she dearly loved. She made her home in Springfield, Vt., until 1885, when occurred the marriage of her niece, Miss Martha A. Warren, whose home had been with her many years. From that time she has lived with this niece, Mrs. F. A. Smith, the last seven years in Lebanon. This, in brief, is the record of a life whose graces and choice virtues are treasured in many grateful hearts, and whose faithful, loving ministries are written in the happiness of many lives. Of such lives as hers it hath been wisely and truly written by the hand of the Most High: "Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

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The length is 5 feet; the height from the floor is 64 inches. The mirror is a single piece of French plate, measuring 52 inches. The entire inside finish is bird's-eye maple. The moldings are hand carved. There are some fine cross-banded sections.

It is a matter of interest to every lover of the antique when such furniture is offered at the cost of ready-made.



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**CHURCH CARPETS**

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Continued from page 245.

**BIDDEFORD.**—*Pavilion* has been opened as a people's church. Services have not been held there for some time.

**I. N. Halliday** and **Miss Lucas** have been holding S. S. conventions along the coast, at Eastport, Castine and other places, and their instruction was much appreciated. They go to Orono now for a series of meetings.—**South Church of Hallowell** will observe its 110th anniversary Feb. 25.

#### New Hampshire

**KEENE.**—*First.* The Home Circle recently served a supper, followed by a unique musical entertainment, commemorative of the refurbishing of the church 40 years ago. Toasts and sociability were other features. Over 200 persons were present. The evening service of Christian Endeavor Day was in charge of the C. E. Society, which conducted an instructive program. The Junior Society, recently organized, is flourishing.

**NORTH HAMPTON.**—**Thomas Hobbs**, who died, Jan. 26, at the age of 94, had been a member of this church almost 77 years and was the last of the charter members of the society, organized in 1835. He was deeply interested in the welfare of the church, and at the funeral service the pastor said that he considered Mr. Hobbs the best type of the Puritan he had ever known.

**PLYMOUTH** has adopted a rule to the effect that members who have been absent from town for three years must annually request to be continued in membership, or their names will be placed on the retired list, and persons on this list cannot be given a letter of dismission "without giving satisfactory evidence of a Christian life."

#### Vermont

(See Broadside, page 230.)

#### Rhode Island

**CRANSTON.**—*Franklin.* The new vestry was dedicated on the evening of Feb. 13. The prayer of dedication was offered by Rev. J. H. Lyon of Central Falls, and Dr. Wallace Nutting and Rev. J. J. Woolley made addresses. A reception also was held. Rev. Richard Wickett is pastor.

**RIVERPOINT.**—A new parsonage adjoining the church is one of the latest steps in the progress of the vigorous work at this point.

#### Connecticut

**NEW HAVEN.**—*United.* The Men's Club service was addressed last Sunday evening by Prof. W. A. Wyckoff of Princeton.—*Davenport's* losses last year in membership were largely owing to removals from the city, but there has been no loss in the strength of the church.—*South Coventry* looks forward with hope to the coming of Rev. Nestor Light, until recently pastor for a short time of a Presbyterian church in New York State, but formerly a Congregationalist and a graduate of Yale Divinity School.

**MERIDEN.**—*First.* The pastor, Rev. Asher Anderson, has recently reviewed his 10 years' pastorate. He has received 327 new members on confession and 246 by letter. In 1890 the membership was 562; it is now 863. The benevolences during this time have amounted to \$45,139, and parish expenses to \$89,764. To break up an attack of the "grip," the people have sent their pastor south with a purse of \$150 and best wishes for his return.

**NIANTIC.**—The church is worshipping in its new audience-room. New steel ceiling and walls have been put in and decorated, besides additional renovation. The necessary money was raised by the young people's society and the Ladies' Aid Society and by individual members and outside friends. A special service of thanksgiving has been held. The pastor is Rev. F. A. Fuller.

**DANIELSON.**—A debt of \$4,500, most of which had stood for 25 years, and on which more interest had been paid than the principal amounted to, has recently been cleared off, the ladies strongly supplementing the individual gifts of other members of

Continued on page 247.

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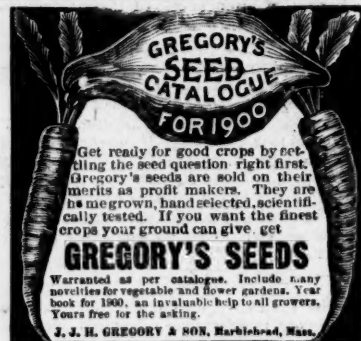
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Continued from page 246.

the church. Besides about \$1,200 additional have been subscribed for repairs.

**NEW BRITAIN.—South.** A somewhat more correct report of last year than a previous statement is as follows: Current expenses \$8,648, and benevolences, \$6,467. The latter includes an increase of nearly \$800 for foreign missions under the stimulus of the "forward movement."

**OLD LYME.**—Last year a debt of \$600, the accumulations of former years, was paid through the efforts of the ladies. The exterior of the building has been repaired and painted at a cost of \$500.

## MIDDLE STATES

## New York

**ALBANY.—First.** Dr. A. L. Love, the pastor, has been giving several stereopticon lectures on the Tissot pictures, which have been on exhibition in this city for two weeks. An audience of 1,300 filled the church on a recent Sunday evening, and 500 were unable to gain admission. The service was most impressive.

**NEW YORK.—Lewis Avenue** has voted to use individual cups. A. W. Maddox has been engaged as an assistant. **Plymouth** has recently subscribed more than \$1,700 toward the salary of a missionary in China, Dr. A. M. Brown.

## New Jersey

**PATERSON** reports benevolences of \$340 for last year, a much larger sum than was recently stated in these columns in the annual review of this church.

## Pennsylvania

**PHILADELPHIA.—First (Germantown).** Rev. D. E. Marvin has just closed his service as the first and only pastor of this church, to go to Asbury Park. During his pastorate of more than 11 years he has received 324 members, 232 on confession. His people have given in benevolence over \$8,500 and raised for home expenses over \$62,000. He leaves the church in a beautiful stone edifice, nearly all paid for. **Pilgrim** is putting in memorial windows. **Central** held a reception on the evening of Feb. 9 in honor of the 10th anniversary of the settlement of its present pastor, Dr. C. H. Richards. The chapel was filled to overflowing, and the room was finely dressed in evergreens and flowers. As a token of the love and esteem of the congregation a valuable gold watch and chain were presented to Dr. Richards and a splendid diamond brooch to his wife. Mr. John Edmonds, senior deacon for more than 35 years, made an interesting anniversary address. Major Lambert, the treasurer, also made some remarks.

**BRADDOCK.—First** is rejoicing in a new pastor, Rev. Clarence Greeley. About \$700 have been paid on the church debt. **Slavonic** has repaired its church building, which was badly damaged by fire, and is again worshipping in it.

## THE SOUTH

## Maryland

**FROSTBURG** has held services almost every evening for a month, with accessions resulting. Rev. G. W. Moore will remain another year, his seventh of service here.

## Florida

**MELBOURNE** rejoices over the liquidation of its parsonage debt, which for five or six years has been a heavy weight. To the ladies is due in a great measure its final removal. A larger number of winter visitors than usual is drawn here this season, many of whom render valuable aid.

## THE INTERIOR

## Ohio

**NORTH RIDGEVILLE.** Rev. John Stapleton, pastor, has been gladdened by a generous gift of \$1,400 for a pipe organ. The Ladies' Society have already raised about \$300, which will be added. The gift was made as a memorial to one who was a former member.

The church at Portsmouth has disbanded.

## Illinois

[For Chicago news see page 229.]

**BRACEVILLE.—First.** A primitive Methodist church decided to unite with the Congregational body. Dr. Wilson of Spring Valley, chairman of the local H. M. committee, has visited the place a number of times, collected funds for repairing the dilapidated building, and has practically supervised in person the enlargement, reseating, repairing and beautifying of the house. Jan. 28 Superintendent Tompkins and Dr. Wilson helped to rededicate this structure and raised what funds were

necessary. The church expects ere long to install a pastor.

**DECATUR,** which is removed quite far south of the Congregational belt in this state, has had strong growth during its 12 years and for nearly half that time has maintained a mission. Of late a revival interest has been encouraged by the assistance of Evangelist Hunt. Nearly 60 new members were received last year.

**EAST ST. LOUIS.—Goodrich Memorial.** As a result of special meetings 15 persons have made a decision to follow Christ, and as many more have expressed interest. The pastor, Rev. N. P. McQuarrie is much encouraged.

**VIENNA,** which is yoked with Oreal Springs, is pushing ahead with its building, now nearing completion. So diligently have pastor and people worked that the building fund promises to be adequate to pay all bills.

## Indiana

**INDIANAPOLIS.—Mayflower.** The chosen site for the new Art Museum, which recently received a bequest of a quarter of a million, is nearly opposite the new chapel. **People's.** The beneficence of Mayor Thomas Taggart reached the annual meeting in the form of a \$50 check. **Pilgrim** is out of debt except to the C. C. B. S.

**SOLSBERRY.**—A year ago Rev. A. E. Pierce established an out-station and Sunday school in Ridgerton, five miles from the home church. The work has developed and a subscription made to erect a building. The people had been entirely without religious privileges.

**TERRE HAUTE.—Second.** Rev. J. M. Sutherland, who has closed his useful labors here, will engage in evangelistic work for a time. The church is in good condition. **First's** shapely tower is to be torn down.

## Michigan

**DURAND.**—Rev. John W. Dickson of Flat Rock has accepted a unanimous call to this church. He has already begun work. Durand is a rapidly growing place of about 3,000.

**HUDSON.**—As a result of a recent revival 48 new members have been received. It is worthy of note that among these are some of the most substantial business men.

Revival meetings, with strong interest, are in progress at Cooper. **Kalamo** has again united

Continued on page 248.

## The Box and the Biscuit

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## TEACHER'S MONTHLY

### MARCH NUMBER NOW READY

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### THE MARCH NUMBER

of the *THE NEW CENTURY TEACHER* is of especial interest and value. In addition to most complete exposition of the lessons for the month, it contains the following:

**LITTLE LESSONS;** by J. L. HARBOUR.—"The Last Word," "Looking for God," "Stick to Him," "Those Little Imitators," "His Teacher Called," "Be of Good Cheer."

**SUNDAY SCHOOL CONCERTS;** by MRS. OTIS ATWOOD.—"How to Prepare Them," "Helpers," "Selection of Talent," "Arrangement of Exercises," "Rehearsals," "Purpose of the Concert," "The Child Who Needs Prompting," "A Successful Concert," etc.

**HINTS AND HELPS FOR EASTER;** by ALICE MAY DOUGLAS.—"Easter Letters," "Easter Gifts," "Home-Made Easter Cards," "Easter Socials," and numerous hints to teachers and officers; also, a number of elegant half-tone engravings showing church interiors decorated for Easter Day observance.

**HELPS OVER HARD PLACES;** by C. D. MEIGS, Gen. Sec'y State S. S. Association of Indiana.—"A Sunday School Hard Nut," "A Bit of Correspondence," "The Reply."

**METHODS OF WORKING.**—"Hints for Class Review," by CARRIE B. LEONARD. Also, "The Dress of Teachers," by Mary E. Q. Brush.

**ROUND TABLE.**—"Several Plans for Review," "Ten Minutes a Day to Easter," "Review Question Bee," "Review Scheme Using Perry Pictures," "Easter and Christ. Likeness," "How to Teach Little Ones," "General Review," etc.

**HEART-LIFE HELPS.**—"All-Round Christians," "Those Vanishing Colors," etc., etc.

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Continued from page 247.

with Carmel in support of its pastors, Rev. E. H. Hartbridge and his wife.

## THE WEST

## Iowa

WATERLOO, at an expense of \$3,360, has completed an annex to the edifice, which provides seven new rooms, including pastor's study, library, dining-room and kitchen. The Ladies' Industrial Society gave nearly \$2,500 toward the cost, the balance being contributed by individuals, \$400 coming from one member.

SHELL ROCK, aged six, has assumed self-support, the condition on which Rev. W. D. Spiker will remain another year.—CORNING has made a final payment of \$675 on its parsonage, and voted to build a new house of worship.

## Minnesota

(For other news see page 244.)

ST. PAUL.—Plymouth's pastor, Rev. G. E. Soper, was dismissed by council, Jan. 29, and commended to his new charge at Danbury, Ct. The local C. E. workers held a special service to listen to his parting words. He has been president of the state C. E. Union.—Bethany entertained the recent local gathering of the W. H. M. Union in an all day meeting. Superintendent Merrill made the address.

MINNEAPOLIS.—Bethany, Jan. 21, under appeals from Supt. G. R. Merrill and the pastor, Rev. R. A. Hadden, raised at a single service \$700 of the \$1,000 needed to enlarge its edifice. The church is nearly the youngest in the city, but has had marked growth. Twenty-eight members were received on two recent Sundays.

MOORHEAD, at the age of six, has never received a dollar of missionary money. To build the meeting house it has just voted to erect it asks a short loan of the Building Society, but purposes soon to repay it and again to be independent. Twenty members, mostly adults, have been received during the year.

DULUTH.—Pilgrim. The Sunday school recently bought a picture of a former pastor, Dr. C. H. Patton, now of St. Louis, which, appropriately framed, hangs on its walls, with the pictures of two other former pastors, Rev. C. C. Salter (deceased) and Rev. E. M. Noyes, now of Newton Center, Mass.

## Missouri

(For St. Louis news see page 229.)

## Colorado

EATON.—Seventeen hundred dollars have been contributed for a greatly needed addition to the edifice. Plans have been secured, and the work will begin in the spring. Rev. J. W. Carson is attracting many young men to the Sunday evening services.

DENVER.—At Overland, a suburb, a church of Russians was recently organized with sixty members. It will be united with a German church at Globeville, another suburb, under the care of Rev. W. H. Dorn.

## PACIFIC COAST

## California

SAN FRANCISCO.—Third has granted its pastor, Rev. William Rader, after five years' efficient service, five months' leave of absence for a foreign tour. The pulpit will be supplied by Rev. Alfred Bayley of Fourth Church, Oakland. As the "By-stander" of the Pacific and as a popular lecturer Mr. Rader is well known. A recent series of his sermons was reported verbatim for the daily press, a rare thing on the Pacific coast.—Cooper Memorial has changed its name to "Sunset." Mr. I. J. Luce, a student of Pacific Seminary, is pastor.

## Washington

ROSALIA.—The 12 members of the United Brethren Church, having sold their edifice, have united in a body with the Congregational church. Their reception took place at the close of a series of meetings, in which the pastor, Rev. J. P. Cary, was assisted by Rev. Messrs. Edmund Owens and F. C. Krause. Special meetings, with good results, have been held; also at Medical Lake, Pataha and in the McCarthy schoolhouse near Toledo. At

the last place there were 19 hopeful converts, 12 of whom were baptized.

For Weekly Register see page 250.

## A Significant Document of New York Pastors

Almost every pastor in Bronx borough has signed a doctrinal statement covering certain commonly accepted truths. The purpose is to show that substantial Christian unity obtains among thirty-five or more pastors, representing Presbyterian, Methodist, Baptist, Reformed and Episcopal bodies. The doctrinal statement contains the essentials of the Apostles' Creed, and declares adherence to the Bible as the Word of God, to the sacraments of Baptism and the Lord's Supper as of Christ's institution, and defines the church as consisting of the true followers of Jesus Christ. A meeting is soon to be held to weld the movement together, after which a hand some pamphlet is to be issued, containing this statement of unity and the locations, hours of service, etc., of every place of religious worship, Protestant, Roman Catholic and Jew, in the borough. Division of territory is to be made and these pamphlets placed in every home. There are in the Bronx about 200,000 people. Of these 55,000 are, on an extremely liberal estimate, Roman Catholics. To accommodate the 145,000 non-Catholics, there are of every description about eighty places of worship. Many are storerooms, and some even parlors. In the entire Bronx borough there are 2,000 persons to every church, or what passes for a church, although there is scarcely a building in the borough that can accommodate so many. So the region is by no means over-churched.

A divided heart is no heart at all.—Trumbull

If you look at a dozen common lamp-chimneys, and then at Macbeth's "pearl top" or "pearl glass," you will see the differences—all but one—they break from heat; Macbeth's don't; you can't see that.

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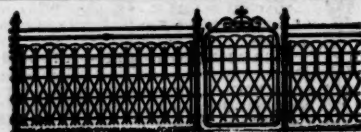
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## The Church as an Almoner

The gospel which the church proclaims is the foundation of all organized and persistent charity, and the church ought to be the one great almoner, but, as *The Congregationalist* recently showed, it is far from being such today. I should like to pass on through your columns the reasons why the church is losing her crown in this regard as they were recently presented to me by an elderly man of wealth and benevolence, who has been familiar with the workings of our great missionary bodies for near fifty years, and for more than a dozen years was intimately connected with one of them.

"Yes, I give quite as largely as I ever did, but I administer my own gifts." In reply to the question, whether he did not think that those organizations whose business it is to study the field with a view to a wise expenditure of money could not administer his gifts more wisely than he whose attention was necessarily commanded by his business, he said: "Three things demand adjustment. First, the man who gets in line of those gifts we solicit from the widow and the washerwoman must exercise the same spirit of sacrifice which we commend to them. If the church has not the men of ability who, for the world's sake, will, like their Master, become poor, she must wait till such are born before she can evangelize the world. The line is broken between the perishing world and the church, the vast majority of whose membership is

poor and must give at great sacrifice, the moment you interpose five or even four thousand dollar salaries. It is far from being enough that the administration should compare most favorably with secular institutions; all who handle money that comes at great sacrifice must exercise the same spirit.

"Secondly, the pride and ambition of individual churches must not appeal to missionary organizations. Money will come freely from the poor to provide comfortable places of worship for those who are not able to provide for themselves, and the giving will be counted a privilege. But the great body of the church cannot enthuse to save a monument of folly at the tune of \$10,000. The third problem is more difficult, for it has to do with comity, yet the church is called to do difficult things and is not worthy of her honor if she cannot do them; she must not build two churches to do the work of one. The marvel is that the church has stood this strain so long."

The gentleman added, "This is not an individual opinion, but rather that which tends to prevail with most Christian business men of my acquaintance." Are not these words worthy of serious consideration?

H.  
[See editorial on this subject on another page.—THE EDITORS.]

## Christian Work and Workers

Rev. John T. Stone, pastor of the Presbyterian church of Cortland, N. Y., has accepted the call of Brown Memorial Church, Baltimore, Md., to succeed Dr. M. D. Babcock. He will begin his service there March 1.

One of the most eminent of Methodist laymen, Judge E. L. Fancher of New York city, died last week. He had served long and faithfully as director of the leading denominational societies, and for several years he was president of the American Bible Society.

Rev. George C. Needham, evangelist, has been conducting union evangelistic meetings at Cortland, N. Y. From the first the people have thronged the edifice. The daily Bible readings on The Holy Spirit and the Use of the Bible and the enrichment of spiritual life are highly appreciated. The evangelist's next field is Camden, N. Y., where all the churches unite.

The wreck of the steamer *Arandhu* furnished occasion for the most recent examples of what the Boston Seaman's Friend Society is doing at Vineyard Haven through its missionary, Madison Edwards. Twenty-nine men composed the wrecked crew, who were housed, reclothed, fed and sent on their journey to New York full of gratitude and good cheer. The Seaman's Friend Society showed itself anew as, literally, a life-saving organization, and more than that, a good Samaritan, caring for the sick and the needy. The master of the wrecked vessel and crew, Capt. George Dundas, expressed his warm thanks for the benefits received. The society, be it remembered, cares for the sailor on land and at sea, and has preventive, as well as rescue, agencies in Boston.

I feel for you what at one time I felt for myself.—Matheson.

THIS WILL INTEREST MANY.—F. W. Parkhurst, the Boston publisher, says that if any one who is afflicted with rheumatism in any form or neuralgia will send their address to him at Box 1501, Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give, only tells you how he was cured. Hundreds have tested it with success.

INTERESTING TO CONNOISSEURS.—These are exciting times for collectors and connoisseurs, when so many splendid reproductions of the old classic lines of antique furniture are available at such trifling cost. It is possible nowadays to go to an establishment like the Faine Furniture Company and secure the complete equipment for an entire house on the pure colonial lines of a century ago, paying no more for such furniture than for the ready-made modern work of today.

## Consumption, Bronchitis and Bronchial Asthma

### Diseases which Cause Almost as Many Deaths as Consumption

BY DR. ROBERT HUNTER

A cold settling on the chest or grippe that goes down to the lungs produces bronchitis, and when it has continued for several months it becomes chronic bronchitis.

There is at first only trifling cough in the morning with slight chilly feelings, followed by a sense of feverishness towards evening. Walking rapidly or going upstairs cause shortness of breath with a general sense of tightness and oppression in the chest.

As the disease advances the patient begins to raise yellow or greenish-yellow matter, has hectic fever and night sweats and loses in flesh and strength. From this point, unless arrested by treatment, it goes on rapidly, soon exhausts the vitality and causes death with symptoms closely resembling consumption and yet not consumption at all.

By careful observation extending through many years, I am confident that fully two-fifths of all the deaths charged to consumption are really deaths by consumptive bronchitis. On examining the sputum and the tissues of the lungs in these cases, we find neither tubercles nor the bacilli germs that are always present in true consumption.

This is a most important fact, for bronchitis is much easier to cure than consumption, every case being curable if properly treated. It is only a seated, chronic inflammation of the mucous lining of the air tubes, and at the worst is as certainly curable in the lungs as such inflammation in any other part of the body.

Consumptive bronchitis is not curable by medicine given by the stomach nor by those hyperdermically injected, for they never reach its seat. It is only by the direct application of medicines to the lining of the bronchial tubes in the lungs that cure is ever effected. The disease is not in the stomach nor in the blood, but in the lining of the lungs, and there the remedies must be applied.

Nothing but a direct application of healing medicines, antiseptics and germicides to the very seat of the disease will affect the cure of this or any other lung case, and they can be applied only by inhaling them in a gaseous state. The lungs constitute an air cavity, and can be reached medicinally only by medicated air. This treatment was discovered, perfected and first successfully applied by me. It is the only natural, scientific and common sense treatment ever applied for the cure of bronchial and consumptive diseases. If it fails, nothing else could possibly succeed. But it never does fail unless mortal injury to the lung structures has taken place before it is applied.

### TESTIMONIALS.

Mr. A. L. Peer, 179 Washington Street, Newark, N. J., says: "I had 27 hemorrhages and lost 20 pounds in weight. I was cured by Dr. Hunter's treatment." Mrs. Edward Raynor, 174 Bank Street, Newark, N. J., says: "I had the worst symptoms of consumption—fever, night sweats, hemorrhages, great shortness of breath and loss of flesh—and I owe my recovery to Dr. Hunter's treatment."

In order to obtain Dr. Hunter's book, "The Lungs and Their Diseases," free, address Dr. Robert Hunter Association, 117 W. 45th Street, New York.

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in school? Then you have often heard them complain of headache; have frequently noticed how they go about in a listless, indifferent way, haven't you?

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## "Indian Citizenship Day" at Hampton

The signing of the Dawes Bill by the President in 1887 conferred upon the red men the right to acquire assured individual homes, and with them United States citizenship. The day of the signing has been ever since annually observed by the Hampton school with the purpose of cultivating in its Indian pupils enthusiasm for their privileges and duties as American citizens, and of interesting the white race in the duty and privilege of lending a hand to the red brother on his upward road.

The thirteenth anniversary of the day was celebrated at Hampton on Thursday last. A party of about sixty gentlemen and ladies came down from Washington to attend the exercises. The Indian appropriation committee of both the Senate and House were well represented.

The members of the party were especially interested in the fine series of large photographs which the school has had made to send to the Paris Exposition. These photographs illustrate all departments of work from kindergarten to the post graduate class, in academic instruction, manual training, trade schools, agricultural and domestic science, productive workshops and the scientific and practical training of teachers by the most advanced methods for the schools of the South and West, where the great majority of Hampton's thousand graduates are already at work.

Essays by Indian young men and women, breathing the spirit of progress and service which Hampton instills into its students, formed the main part of the exercises. Their motto, "Forward," was unveiled with a song that pledged them to its purpose. A letter from the Indians' great champion, Senator Dawes, was read by his daughter, Miss Anna L. Dawes, who added a few earnest counsels to her "fellow-citizens." Short addresses were also made by Senator McCumber and several of the congressmen.

For the first time in the history of its Indian work the name of Hampton Institute was left out of the estimate for Government appropriations for Indian education for the coming year. But the House committee has put it back on the list, and it is confidently hoped that the Senate committee will do likewise.

The school is advancing in all ways on the great principles it has so long represented. An effort is being made by its trustees to raise its endowment fund to a figure truly expressing the public estimate of its value and establishing its work upon a proper and permanent financial basis. While they are having some success the tremendous burden still rests upon Hampton's devoted principal of raising as much as \$80,000 every year to carry forward the school's great work for two races.

H. W. L.

## Weekly Register

### Calls

BAILEY, Geo. H., Ashfield, Mass., to Ferrisburg, Vt.  
BERCKMANN, Wm. O., New Fairfield, Ct., to Orient, N. Y.  
BULL, David W., De Ruyter, N. Y., to Pres. Ch., Williamson, Declines.  
CHAPMAN, Edw. M., formerly of Central Ch., Worcester, Mass., to North Ch., St. Johnsbury, Vt. Accepts, to begin in April.  
COREY, Ephraim M., Bellaire, Mich., to White Cloud, Dalton, Martin, Ia., after a nine years' pastorate at Salamanca, N. Y., to Chagrin Falls, O. Accepts, to begin work Apr. 1.  
GRAY, Henry P., Prattville, Mich., to Hosmer Ch., Gilead, Ind.  
HAWKINS, Chauncey J., Ferry St. Ch., New Haven, Ct. Accepts call to Maple St. Ch., Danvers, Mass.  
HELLIER, Frank O., Sheridan, Wyo., to Rhinelander, Wis. Accepts, and has begun work.  
JASPER, Gustav A., to remain another year at Loleta, Cal.  
JONES, Geo. M., Bangor Sem., to East Fairfield, Vt. Declines.  
KELLOGG, B. Martin, Wilder, Vt., accepts call to McIntire Falls, and has begun work.  
LIGHT, Nestor (Pres.), New Haven, Ct., to So. Coventry, Accepts.  
MCKINSON, Norman, Foxcroft and Dover, Me., to South Ch., Augusta.  
MOFFATT, T. Clemence, Wymore, Neb., to remain a fourth year. Accepts.

**TO CURE A COLD IN ONE DAY**  
Take Laxative Brom Quinine Tablets. All druggists refund the money if it fails to cure. E. W. Grove's signature is on each box. 25c.

FRANK, Chas., to remain another year at Long Beach, Cal. Accepts.  
PUTNAM, Daniel E., Bakersfield, Vt., to Houlton, Me. Accepts.  
SECORD, A. A., Oberlin Sem., to Grand Ledge, Mich. Accepts.  
WEST, R. Bruce, Bridgewater, Vt., to Pres. Ch., St. Joseph, Mo. Accepts.  
WYCKOFF, Herbert J., formerly of Fayette, Io., to Topsfield, Mass.

### Ordinations and Installations

ARRINGTON, A. E., and J. Guerneville, Cal. Sermon, Rev. L. D. Babbone; other parts, Rev. Messrs. J. H. Goodell and C. C. Kirtland.  
HAMBLY, D. D., o. Melbourne, Que., Jan. 29. Sermon, Rev. F. J. Day; other parts, Rev. Messrs. Thos. Hall, G. H. Craik and A. W. Main.  
HERMAN, J. Edward, i. Milford, N. H., Feb. 6. Sermon, Rev. A. E. Tracy; other parts, Rev. Messrs. H. P. Peck, Geo. F. Stanton, J. G. Robertson, D. S. S. L. Gerould, Cyrus Richardson and W. H. Bolster.  
JUMP, Herbert A., o. Hamilton, N. Y., Feb. 8. Sermon, Prof. W. N. Clarke; other parts, Rev. Messrs. C. W. Mason, M. O. Van Keuren, W. A. Trow.  
SWEET, Milo J., o. Almont, Mich., Feb. 7. Sermon, Rev. J. W. Bradshaw.  
WATERMAN, W. A., rec. p. First Ch., Terre Haute, Ind., Feb. 8. Sermon, Dr. J. A. Adams; other parts, Dr. N. A. Hyde and local pastors.

### Resignations

GARPENTER, Charles M., Hope Ch., Cambridgeport, Mass.  
DARLING, Marc. W., First Ch., Sioux City, Io.  
DAVIES, Howell, Sharon, Wis.  
HENDERSON, John R., Roxbury, Vt.  
PRIOR, Arthur E., Bridgman and Baroda, Mich.  
SMYTHE, Theo. A., Fourth Ch., Portland, Me.  
STOUGHTON, Lewis H., Albion, Neb., after a five years' pastorate, to take effect Mich. 31.

### Dismissals

MARVIN, John P., W. Charleston, Vt., Jan. 17.

### Churches Organized

DENVER, Col., Overland Ch. (Russian), rec. 28 Jan., 60 members. Yoked with Globeville under Rev. Wm. H. Dorn.

### Stated Supplies

HILL, Daniel W., Yale Sem., at Fourth Ch., Portland, Me.  
HOFFMAN, John H., at St. Johnsbury Center, Vt.  
TREMAYNE, Wm., at Souquet, Cal.

### Ministerial Personals

DAVIS, Ozora S., and his wife were greeted by about 250 members of their new parish at Newtonville, Mass., at a reception of welcome, Feb. 6.  
DOWD, Quincy L., Winnetka, Ill., has been presented with Elsie's Illustrated Life of Christ in four volumes. He desires to share the pleasure and profit of this gift with all who visit his home.  
FISHER, Oren D., was given a purse of gold by the Ladies' Society of Maverick Ch., East Boston, Mass., at a reception which marked the opening of the second year of his pastorate.  
GLEASON, Herbert W., was called East from his home in Minneapolis to report stenographically the proceedings of the International Council last September. Being an expert stenographer, he has been kept busy in the vicinity of Boston since that time. He is available and thoroughly qualified to report sermons and other addresses at religious meetings.  
GOODALE, David W., Suffield, Ct., was tendered a purse of \$160 by his people, who gathered at the parsonage, Feb. 1.  
HAZEN, Wm. S., of Northfield Vt., lately fell from a stepladder and dislocated his shoulder. A similar accident about a year ago disabled him for several weeks.  
MOORE, Edward C., pastor of Central Ch., Providence, R. I., has had a breathing spell for a fortnight in a trip to Bermuda. Professor Moore of Andover supplied for his brother one Sunday.  
SLOAN, Alex., and his bride, on returning from their wedding trip, were given a reception of welcome by their new people at Kennebunkport, Me.  
STRETTES, Willard E., closed his work at St. Johnsbury Center, Vt., Jan. 22.

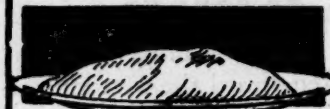


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HAIR BALSAM**  
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## Philadelphia's Religious Census

The religious forces of Philadelphia—and indeed the people at large, also—are interested in the proposed census of the city, to be taken by the churches on Washington's Birthday. All the denominations and all the religious organizations, without a single exception, are co-operating in this undertaking. Even the Catholic Church has officially indorsed it, though its contribution of workers will probably be small. The census will be begun and ended in one day. Every house in Philadelphia will be visited, and facts concerning the church affiliations or preferences of the families will be secured, as well as the number of children attending Sunday school, etc. The information thus gathered will be at once tabulated and placed in the hands of the pastors. The statistics concerning those persons who express no church preference will be made accessible to all the denominations and pastors.

This house-to-house visitation has been conducted successfully in different parts of Pennsylvania during recent months, but no attempt has been made to carry on the work on such a large scale as is now proposed. The superintendent of house-to-house visitation for the State Sabbath School Association is personally conducting the campaign. He is really the key to the situation. A local committee has been formed, but the detailed work will be directed by Mr. Hugh Cork, the state superintendent. He first visited leading representatives of every denomination and religious organization in the city in an effort to form an advisory board. Of the forty-four persons approached, remarkable to relate, not a single one declined to serve. The city had already been districted into eighteen parts for purposes of Sunday school work, and chairmen have been appointed for all these districts. They in turn have secured 137 sub chairmen. The entire city has been mapped out so definitely that when, on the morning of Feb. 22, the 8,000 visitors start out, two by two, each pair of workers will have a diagram of the exact territory to be covered, with the number of houses it contains.

So pronounced and general has been the interest manifested that not the slightest difficulty is being experienced in securing the desired number of workers. The press of the city promptly appreciated the news value of the work, and has been a decided influence in seconding the efforts of pastors and Sunday school workers. The success of the census is already assured.

W. T. E.

## Massachusetts Home Missionary Society

### PLAIN STATEMENT NUMBER II.

The blast last spring from New Hampshire's governor about declension of religion in the country towns of New England awakened many echoes and much inquiry. For 100 years the Congregational churches in Massachusetts, through their Home Missionary Society, have been striving, by upholding churches, to secure permanent religious influence in the country towns. And they have had some measure of success. Many of these towns have been, not only losing in population, but also losing in the proportion of the old New England stock. Foreigners, some desirable and some decidedly not, are taking up, here and there, so-called abandoned farms. Twenty-five of these towns, where churches have been aided, have gone down from a total population of 31,966 to one of 29,022. A loss of 5,944 or seventeen per cent. The resident membership in our churches has gone from 1,781 to 1,620. A loss of 161 or nine per cent. In 1885 there was one church member to every twenty people and in 1895 one to every fifteen. And in many of these towns there are other churches. So far as figures go, then, there is gain rather than "declension."

But, from time to time, some church or some good brother in a church is disturbed because

so much Home Missionary money is spent within the state and sends his gift to the National Society for the West. Should all do this our state work would languish. On the other hand, should all send their gifts to the state treasury, the surplus would all go as it does now—to the West, and each church would do its part of the work in our state.

But cannot less money be spent in our country towns? Yes, it can be and is, in some towns, every year. The amount granted is not a fixed sum, but it is subject to careful revision every year. It is reduced whenever and wherever the conference committee and the executive committee think it possible without harm.

Ten years ago there were eighty-one country churches aided. In sixteen of them aid has ceased. In twenty-eight it has been reduced. This reduction amounts to \$2,475. In sixteen of them it has been increased. This increase amounts to \$1,050. But, meanwhile, new grants have been made to twenty country churches. These amount to \$4,285.

It should be borne in mind that to these country towns the churches in the cities and large towns owe much—very much—of their spiritual and financial strength. The best blood of the cities flows down from the hills. That the leading men and women in church and state come, for the most part, from the country is a truism. That so much pure and sweet and strong manliness and womanliness is to be found today in our cities is owing largely to the gifts of these country churches. It would, then, be simply suicidal to neglect to foster them. The few hundred dollars sent to them, year by year, is but a small return for what they have done and are still doing for the good of the land. As a mere matter of insurance, the best kind of life insurance, money could not be more wisely spent.

Relief, then, cannot be found in spending less money in the country towns. So we repeat the appeal and urge that gifts be largely increased, and the work of our churches in behalf of our own land go on with greater vigor in this time of renewed business prosperity. Large gifts are being made to colleges—why not to churches?

JOSHUA COIT,

For the Executive Committee.

Indeed, it may be questioned whether any precept of the ten covenant requirements has a more specific bearing on the peculiar needs of the American people than this injunction to reverence those who are in authority because they are God's representatives in their sphere.—Trumbull.



MINISTERS OF THE GOSPEL USE

## OXYDONOR

AFTER SUNDAY'S EXHAUSTIVE WORK

REV. HENRY L. PHILLIPS, Rector of Crucifixion Protestant Church, Philadelphia, 1422 Lombard Street, writes, Oct. 31, 1899: "For colds and Rheumatism I find Oxydonor a most helpful servant. Have used it successfully in my family. As a tonic after Sunday's hard work it is simply invaluable."

REV. R. R. ALBIN, Pastor Calvary Baptist Church, Shenandoah, Pa., writes, Nov. 17, 1899: "Oxydonor wonderfully relieved me of Neuralgia, and I found it very helpful in Rheumatism. Also found Oxydonor very helpful after my Sunday's work as a preacher, by using it on that night, so that Monday morning found me refreshed. Would advise all ministers to try Oxydonor."

REV. R. H. TRAVIS, Ellenville, N. Y., writes, Oct. 31, 1899: "For Insomnia and Sciatica Oxydonor proves a speedy and complete relief."

REV. THOMAS J. OLIVER CURRAN, Pastor St. George's Church, 76th St. and Drexel Ave., Chicago, writes, July 8, 1899: "I have used Oxydonor on myself for Catarrh, Grippe, Fatigue and Sleeplessness. I am positive from what I know it has done for myself and others that it will do everything Dr. Sanche claims for it."

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Oxydonor supplies the vital energy which prompts and supports the highest physical effort and renders possible grand mental results.

Oxydonor, in short, is Life. It is a simple instrument, which compels the body to absorb large quantities of healing, health giving Oxygen from the air through the lungs, membranes and skin, thus transforming disease into Health and Vigorous Life.

Oxydonor will keep a family in good health, and with ordinary care it lasts a lifetime and saves the ruinous costs of sickness. Full instructions with each one.

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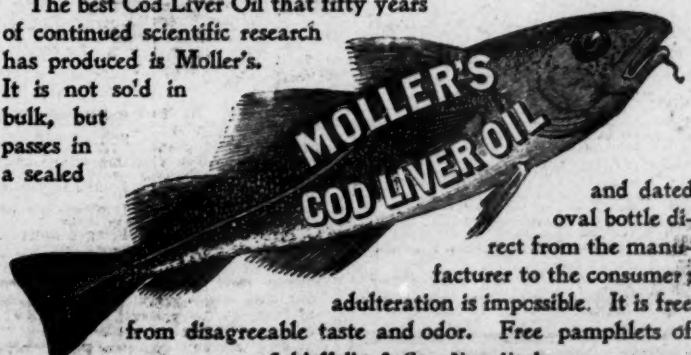
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and dated oval bottle direct from the manufacturer to the consumer; adulteration is impossible. It is free from disagreeable taste and odor. Free pamphlets of Schieffelin & Co., New York.

## Remodeling a Gown

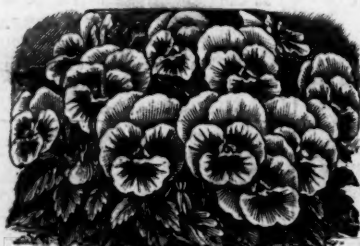
becomes a pleasing occupation, provided it was stitched on a **Singer Automatic**. The elastic seam made by this machine is perfectly safe when locked, but can be taken apart in an instant when unlocked. Thus its use is especially desirable for the clever woman who wishes to make over a garment so that it may conform to the changing styles. Whether in the hands of the amateur or the expert, this simple bit of mechanism is the most convenient and effective of any.

Having all the advantages claimed for other "automatic" sewing-machines, the **Silent Singer** has many points of preference that can easily be demonstrated by comparison. Of **faultless construction and finish**, it is absolutely the lightest-running, the simplest and most compact. It is more easily threaded, and its parts are better protected from dust. The broad treadle better **promotes the health and comfort** of the operator, because it is lower and the position of the feet can be changed at will. These points are worthy careful consideration by those of delicate health or unaccustomed to continuous use of a sewing machine.

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Did you ever see 7 straight or circular rows of Pansies, side by side, each a different color? If so, you know that the effect is charming beyond conception. Did you ever see Childs' Giant Pansies, marvels in beauty and true to color? If not, you have not seen the beauty and perfection now attained.

As a trial offer, we will mail for 25 cents:  
50 seeds Pansy Giant, Pure Snow White,  
50 " " " " Coal Black,  
50 " " " " Cardinal Red,  
50 " " " " Bright Yellow,  
50 " " " " Azure Blue,  
50 " " " " Bright Violet,  
50 " " " " Striped, Variegated.

A little book on Pansies, telling all about culture, etc.  
A Booklet of 96 pages on House Plants; tells just how to care for every kind of window plant.

THE MAYFLOWER magazine 3 months; finest publication on Flowers and Gardening. And our Catalogue of 156 pages and 9 Colored Plates.

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Our Catalogue for 1900—25th Anniversary Edition—greatest Book of Flower and Vegetable Seeds, Bulbs, Plants and New Fruits, 156 pages, 300 illustrations, 9 colored plates, will be mailed free to any who anticipate purchasing. Great Novelties in Sweet Scented and Tuberous Rex Begonias, Geraniums, Fragrant Calla, Treasure Vine, Goodenow, Caladiums, Everblooming Tritoma, Camass, Gladiolus, Roses, Phloxes, Giant Peony, Lilies, Palma, Carnations, Primroses, Asters, Pansies, Sweet Peas, Verbena, Tomatoes, Strawberries, etc.

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50<sup>th</sup> ANNUAL STATEMENT  
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## AETNA Life Insurance Company,

HARTFORD, CONN.

MORGAN G. BULKELEY, President.

January 1, 1900.

Assets, Jan. 1, 1900.....	\$22,850,209.00
Legal Reserve, 4 per cent. Standard, and all claims.....	45,704,084.04
Special Reserve, in addition to 4 per cent. Reserve.....	1,044,000.00
Surplus as to Policy holders, Jan. 1, 1900.....	5,442,215.96
Payments to Policy holders in 1899.....	5,000,955.70
Premium receipts in 1899.....	7,122,651.54
Interest receipts in 1899.....	2,595,073.97
Total receipts in 1899.....	9,518,724.75
Life, Endowment, and Term Policies issued and revived in 1899, 18,912, insuring.....	24,494,545.00
Life, Endowment, and Term Insurance in force Jan. 1, 1900, 109,449,790.00	
Accident Insurance in force Jan. 1, 1900.....	135,907,470.00

Paid Policy holders since organization,  
\$114,593,414.72

### AETNA LIFE'S GAINS IN 1899.

New Premium Income.....	\$106,170.06
Total Premium Income.....	701,540.45
Assets.....	2,000,970.00
Life, Term, and Endowment Insurance Issued and Revived..	2,515,301.50
Life, Term, and Endowment Insurance in force.....	11,026,858.00
Accident and Health Insurance in force.....	25,946,250.00
Number of Policy Holders.....	17,692

CHESTER & HART, Manager, Life Department,  
60 CONGRESS STREET, BOSTON.

BISHOP & ROBINSON, Manager, Accident Dept.,  
111 WATER STREET, BOSTON.

## NEW Lace Overdresses Tuckings, Laces, Trimmings, Gauzes, Pt. Venise Webbing and Appliques

For Spring and Summer of 1900

Net Lace Overdresses, with taffeta applique, black and ivory.

Batiste Robes, with beurre guipure.

Real Breton Lace Overdresses, creme.

Black Silk Guipure Overdresses, hand made.

Black Luxuall Lace Overdresses.

Paillette Lace Overdresses, webs, laces and trimmings.

Creme Luxuall Robes.

Tuckings, 42 styles, muslin and lace, silk and lace, hemstitched, with Valenciennes and Point de Paris for summer waists, per yard  
1.00 to 8.00

Batiste Allovers, with Cluny and Point Venise lace, the latest novelty for entire waists.

Laces for Application, choice effects for all fabrics, 22-inch web to match.

Batiste Motifs, with Cluny effects.

Shirred Taffetas, with "rat-tail," black, white and colors.

Renaissance Passementerie, quite new.

Point and Duchesse Lace Berthes.

Duchesse revers, fichus and collars.

Fringed Boleros, with guipure.

Dentelle Nets, with silver trimmings to match.

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